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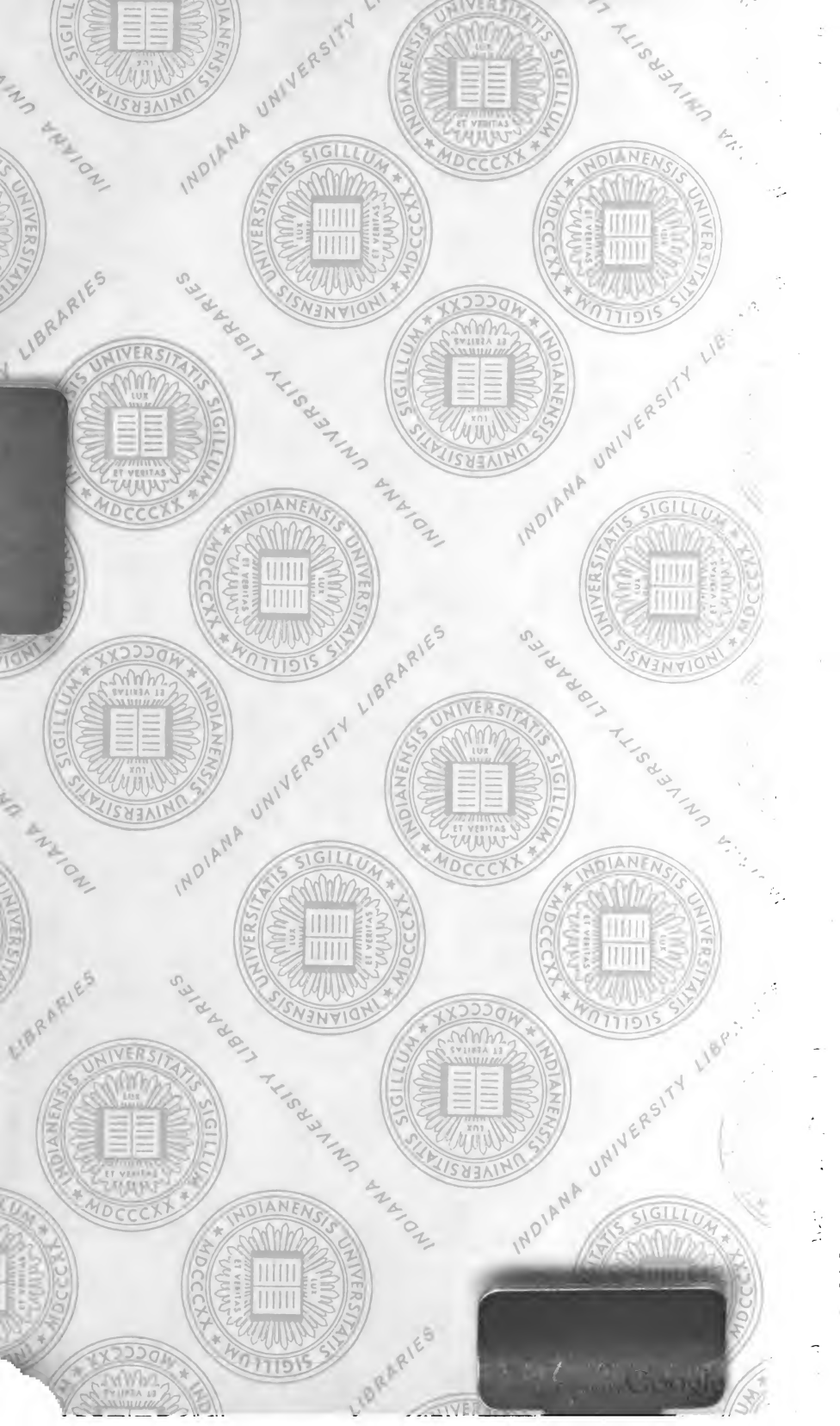
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THE

MASONIC REVIEW.

BY C. MOORE.

"An Order whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality."—LAFAYETTE.

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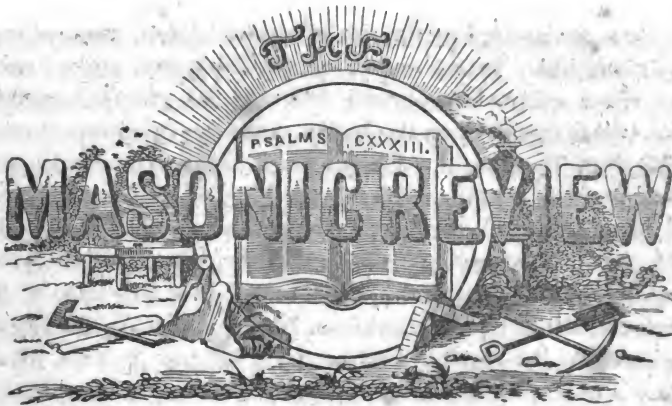
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THE ASTROLOGER OF CHALDEA,

Or, Masonry in the Orient.

BY THE AUTHOR OF "THE LIGHT OF THE TEMPLE."

CHAPTER I.

UR, or URIG, "the city of light or fire," for such was the meaning thereof in the Chaldean tongue, was situated in a valley on the bank of the river Tigris. The valley extended from the river to what is now denominated the Ti-yari mountains, a chain of which extending north and south formed the ancient boundary between Persia on the east and Chaldea on the west.

The country around Ur, extending from its northern limits down to the city of Nineveh, a distance of many miles, was magnificent beyond description. The vale of Ispahan in Persia, with its varied and beautiful scenery of forest and plain and river, its trees and flowers and surrounding mountains, its days of cloudless skies and nights of starry beauty, could not vie with the valley of the Tigris. One spot particularly, which

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had been designated as the site of ancient Eden, was surpassingly beautiful. In the center of this Eden was spread out a lake whose mirror-like surface reflected the graceful oriental trees which grew upon its banks, and the gorgeous flowers which lined its margin. Here nature had scattered with profusion her choicest gifts. Here were birds of brightest plumage and sweetest song. Art could add nothing to its beauty. Indeed, the clumsy hand of man would have destroyed its loveliness and blighted its flowers. It stood near the base of the mountain, about equi-distant from Nineveh and Ur, the former of which was the residence of the great king of Assyria, whose palace was as rich and magnificent as the country of which the city of Nineveh was the metropolis. This palace was situated in an open plaza in the center of the city, which was built on an area sixty miles in circumference, and surrounded by a wall one hundred feet high and so thick that three chariots could be driven abreast on its summit. On this wall were stationed, at proper distances, fifteen hundred towers, each of which was two hundred feet high. The city was *oblong*; extending along the banks of the Tigris and back to the mountains. In the days of its greatest prosperity it contained about two hundred thousand souls. Besides the palace of the king, there were others of great extent and magnificence, surrounded by parks and pleasure gardens.

The city of Ur was situated in a rural district, and though not on a scale of equal magnificence with Nineveh, yet possessed some palaces and monuments of art which rendered it attractive. It contained a magnificent temple, the ruins of which have now, after the lapse of nearly four thousand years, been discovered by an oriental traveler. This temple was erected to the Sun, and here the priests of Chaldea assembled to worship the emblem of the Great Spirit. On its lofty summit the holy fire was kept perpetually burning, streaming afar over the valley and the plains of Mesopotamia; and the traveler at night on the mountains of the east, or the far reaching plains on the west, could discern the representation or emblem of the object of their worship. Near its base, in the garden, surrounded by an enclosure, was the mystic tree and the holy fountain, with its sacred cup, from whence the king and priests drank in honor to the Sun. This fountain was said to confer

immortality, and all who were permitted to enter the enclosure and partake of its waters, were considered as consecrated to the Sun.

The inhabitants were mostly engaged in tilling the soil or occupied in the peaceful pursuits of a pastoral life, with the exception of the priests and those who were devoted to the study of Astrology. It was here that attention was first paid to the study of the stars, and from this point what knowledge the ancients had of Astronomy was spread throughout Babylonia and Persia, and the countries of the east.

To the beautiful retreat in the valley, of which we have already spoken, the citizens of Nineveh and Ur would frequently resort on festive occasions. The pride and beauty of Nineveh would often gather there, and there youth and pleasure would meet to join in the sacred dance, and Eden on such occasions, would resound with the wild tumultuous joy of the gathered throng. On the road winding down from the summits of the Ti-yari, or along the path across the plain, might be seen the young men and maidens with joyous hearts and bright anticipations, urging their way to the pleasure bowers.

On one of these occasions a youth from Ur, tall and graceful, with majestic mien and thoughtful countenance, entered the gay throng. He resided with his father, a renowned priest of the Sun, and devoted his time to the services of the temple and the study of the stars. Often, while standing out upon the observatory by night, has he gazed up into the clear deep vault above him, and, as his large black piercing eye would take in its field of vision the orbs of light that glittered above him, his spirit would whisper to him "and are these thy gods."

Once, while lost in thoughtful reveries in regard to the Sabien worship and its gods, he was more than usually sad at the dreadful uncertainty which rested upon his mind in regard to his nature and destiny. Whence came he!—what was he!—whither was he going? What would become of him? were thoughts which came with overwhelming weight upon his mind.

He had been among the favored few who had sat beneath the mystic tree; he had partaken of the holy cup, and was ranked among immortals; but alas! the draught satisfied not the longings of his spirit. There was within an aching void which sun nor moon nor stars nor holy flame nor sacred fount could

fill. It was the yearning of the soul after an immortality which the worship of fire and light never could impart. These were fit and appropriate emblems of the Great Spirit who fills all space and pervades immensity with his presence, but they were only emblems, inanimate emblems of him,—

“ Whose spirit wraps the dusky mountain;—
Whose spirit hovers o'er the fountain;
While every rill and mighty river
Flows mingling with his praise forever.”

As such, they were inadequate to pour light and comfort into his soul.

In this state of mind he had resolved that he would attend the approaching sacred festival at Eden.

How often does the unrest and disquiet of the soul prompt its possessor to go in quest, alas often too vainly, of that which it cannot find at home. There is a desolateness which attends the weary spirit in its wanderings over the trackless waste, like the dove of Noah in quest of a kindred bower in which to nestle, that only those realize who have been conscious of the wilderness around them, though in the midst of crowding, pressing, gain and pleasure-seeking thousands.

On the evening previous to his departure, he went out to his grotto for the purpose of engaging in his evening meditations and worship. It was a night of vernal beauty. The full-orbed moon rose bright over the Tiyari mountains, and shed her soft and silvery light on the temple of black granite, and seemed even to mellow the glare of the holy fire on its summit. The noise and bustle of Ur was left behind, as Abram “the elevated,” for such was the meaning of his name in the Aramean tongue, entered his grotto. Taking his seat, he turned to the east, and fixing his eyes upon the god of light, he exclaimed, “Divine Creator, the manifest Deity and Savior, let thy beams illumine my soul and guide thou me by thy sacred influences.”

Then turning to the west, he beheld the evening star hanging just over the horizon. “Behold,” said he to himself, “the God and Lord of my destiny. Brightest and best of all the stars of night, guide thou my steps, nor let my feet wander in darkness.”

As he gazed and adored the God of his destiny, and was wrapt in intense thought, behold! alas! the star of his worship



and fate sank below the line separating earth and sky, and was lost to his vision."

"Ah," said he, "it is ever thus with my brightest visions and fondest hopes. Just when I seem to grasp and feel their power to bless and save, like the mirage in the desert, they are gone; like the meteor's flash they disappear, and leave my soul in darkness."

Turning in the direction of the temple he said: "Yonder burns the only light that does not expire. The moon and stars all have their time of departure, and leave the world to darkness and myself; but thou dost burn on, holy light. O, that thou wast not of man's kindling. Even the sun, the great god of fire, only has its day, as moon and stars have their night, but day and night thy vestal fires ascend, and burn on forever. Can it be," said the youthful devotee, "that these are my creator; that the mountain and river and valley, and trees and beasts and birds and reptiles are the work of their hands? If so, why do they not impart happiness to their worshippers, and why does death come to man? King and priest and worshipper alike have gone down to the chambers of the dead. They return no more to greet us with their smiles, and cheer us with their presence. O, my friends! where are they?" he exclaimed with the deepest emotion.

In an agony of grief he sank to the earth, and his sad and desolate heart poured forth its sorrows. He thought of his former companions, and the one most dear to his heart, whose presence always cheered him—the light of whose calm blue eye filled him with such wild delight, as she would gaze upon him when they met; and whose mysterious disappearance from her native bower, was more like a terrible dream than a dread reality. Ah, where was she? the idol of his heart. “Alas, that neither beauty nor goodness, nor intense devotion to the gods,” said he, “could save from the relentless power of death.”

While his mind was thus tossed as upon a sea of tumultuous passions, the night passed away. The god of light had hid himself behind the western mountains, and the god of fire was rising over the Tiyari as he entered the gate of Ur to make preparations for his departure.

At an early hour the city was astir, and the aged and young were busily engaged in getting ready for the journey to Eden. A deputation of priests was sent from the temple of Ur to conduct the sacred ceremonies, as the nobility of Nineveh with their horses and chariots, together with a large multitude, were expected to be present on the occasion.

Eden smiled in all its vernal bloom. The sacred bowers never looked lovelier, while the whole atmosphere was redolent with fragrance, as the pilgrims from Ur entered the spacious arbors and reclined in the refreshing shade. The embowered lake was calm and not a ripple was seen upon its surface, except occasionally, as a swan of snowy whiteness would glide among the water lilies.

Presently the blast of a trumpet is heard echoing through the bowers, and the assembled group start to their feet, for they know it is the herald's signal of the royal approach to Eden. Guards are stationed at the entrance of the royal bowers, and as there was no need of strewing flowers, for nature had already scattered them in thick profusion along his path, the king and his royal escort was greeted by the “all hail” of the multitude.

The royal equipage exceeded anything that had ever before been beheld. The king was dressed in the most gorgeous apparel. A purple robe, elaborately ornamented and richly

embroidered with gold and precious stones, enveloped his person. A massy crown of gold, decorated with gems, encircled his brow, and in his hand he held the royal scepter. The chariot in which he rode, was made of the richest wood from the far off mountains of Lebanon, inlaid with ivory and gold. The horses were richly caparisoned and were led by eunuchs whose ebony color indicated the country of their nativity. Two of these were on either side of the royal person, holding sacred fans as sun-screens. There followed in the procession the princes and nobility of Nineveh, all arrayed in a style suited to the occasion.

It was the annual grand festival of the Sun, and all having arrived, even the dwellers from the Tiyari, and the magi from the vale of Ispahan, the priests engaged in making preparations for the morning orison, by the erection of an altar, the consecration of the sacred tree, and the formation of the mystic circle.

The young astrologer had never been here before. He had frequently witnessed similar ceremonies at the temple in Ur, but not with the same attendant pompous circumstances; and anxious as he was to find the true light, or something that would satisfy the longings of his soul, and solve the doubts which gathered in darkening folds around him in regard to his destiny, he took a lively and all-absorbing interest in the preparations that were going on. When night came, he returned to the edge of the bower, where, unobstructed by the trees, he could gaze upon the moon and stars, and sigh out his spirit in prayers to those emblems of the gods of his fathers.

The first gray streaks of morning were tinging the tops of the adjacent mountain, as he rose from his tent and sallied forth to look upon the scene around him. All was quiet. The large pavilion of Nineveh's proud king and princes occupied the center of the encampment; while ranged around at regular intervals were the tents of the multitude. The tent of the priests was pitched within the mystic circle, which also enclosed the altar and the sacred tree.

While he wandered and gazed upon these scenes, morning advanced, and the watchers from the mountain announced by the blast of their trumpet the rising of the god of fire in the distant east. The sleepers were awakened, and soon all was

life and activity in the encampment of Eden. The tents were struck, folded and borne away, and the song of the priests summoned all to the circle. A messenger dove was perched upon the sacred tree, that so soon as the beams of the sun should strike its top, it might fly to the altar, and thus give to the priests the signal of the approach of their god.

All eyes were fastened upon the dove, which could be seen from the outer edge of the circle, nestled on the topmost branch. Another blast from the trumpet, and all voices were hushed as if by the stillness of death. Soon the dove was seen to spread its wings for flight; its eyes had caught the rays of the sun, and gently descending to the altar, the torch lighted at the holy fire on the temple of the Sun in Ur, was applied to the victim, and instantly the priests fell on their faces, and the multitude bowed in adoration, while all invoked the blessings of their god, as the smoke and flame of the sacrifice ascended upwards from the altar.

Again and again the priests prostrated themselves, exclaiming, "Great is the Sun, the source of light and life to all mankind," to which all the people responded "Selah."

Not all, for there was one who stood in that group transfixed. He did not speak. He did not bow his knee. His eyes were fastened on some object only visible to him in the distant heavens. He was motionless as a statue, and had it not been for the kindling fire of his dark lustrous eye, and the smile of inimitable sweetness which overspread like a glory his countenance, all would have supposed him dead. The young astrologer, for he it was who was thus exciting the attention and wonder of the multitude, could not be diverted from his gaze. Some thought he was smitten by the sun, and that the god of fire had marked him for his own. To all entreaties he was deaf. There he stood, fixed and motionless, gazing up into the clear deep blue of that Assyrian sky.

At this juncture a young princess from the court of Nineveh, of slender form, richly attired, holding in her hand an alabaster vase of the most costly perfume, glided softly up to the stranger as if fearful of awakening him, yet with that intent she gently touched him, and placing the vase to his nostrils, she hoped to awaken him to consciousness. Finding this would not do, she commenced singing—

"Wake, brother, wake, the day has come,
The god of fire has left his home ;
Wake, for the morning sacrifice,
Will glad thy heart and cheer thine eyes."

The charm was broken, the spell was dissolved, and the averted head gradually and gently turned until the eyes of the astrologer met the gaze of the young and beautiful princess who had taken so much interest in his fate. In that gaze there was a recognition, and then a long embrace: the loved and lost was found.

Sarai, the princess, for thus meaneth her name in the language of Chaldea, the betrothed of Abram, had mysteriously disappeared from Ur, and she had been mourned as dead. For her rare beauty she had been abducted, and taken to the palace of the king to be placed among the maids of honor in the court of Nineveh.

To her he had a right,—if you please, a pre-emption right, which no king or potentate could set aside. Next to her God who claimed her as her creator, he claimed her as having the earliest and choicest affections of her heart. Love had united them, and the Great Spirit had sealed the bond which made them one forever.

The stranger, or rather the young astrologer and the princess, soon separated, the latter returning to her company, and the former to his gaze, but not with that intense fixedness which before had characterized it. Enough had passed between them, however, in the short space in which they were together, to make all arrangements necessary for a re-union.

But what fixed the gaze of the young astrologer? What potent spell bound him to that spot that so completely absorbed his spirit, and kindled such raptures in his heart? Had he found the object of his anxious search—the satisfying portion of his soul; and was it an apprehension that he should lose the long sought prize, that prompted him to turn again to his gaze in the heavens as quickly as the needle turns to its pole, when the disturbing influences of the magnet are withdrawn?

Yes, that object for which his spirit longed and which he had sought by night and by day, on mountain and in vale, in temple and grotto, had at last been found, and all the chambers of his soul were filled with unutterable joy and rapturous delight.

It was not the god of fire that had riveted his attention. Far up in that cloudless sky, there shone a light and glory above the brightness of the sun. So intense was the splendor, that to the young astrologer the sun himself grew dim. It was a revelation of the Great Spirit, the Divine Shekinah,—a manifestation of the God of heaven, the creator of sun, moon and stars, whose power dissolves the bands of Orion, gives to the influences of the Pleiades their charm, and guides Arcturus with his satellites. That glory was a divine afflatus to his soul, and as he gazed, deep upon the tablet of his heart was stamped indelibly the image of the invisible One—

“Whose throne is darkness in the abyss
Of uncreated light.”

BLASPHEMY.

BY A PAST GRAND MASTER.

How can a Mason be a blasphemer? Do the teachings of masonry permit blasphemy? Does he find any warrant for the practice in the great light—the Bible—which is the Mason's moral preceptor, and which points out the whole duty of man? The Mason, when asked in whom he puts his trust, readily answers, in God: can he then treat with irreverence and disrespect that Being in whom he confides?

Blasphemy is an indignity offered to God, by words or writing; reproachful, contemptuous, or irreverent words uttered impiously against Jehovah; or denying the existence of God; assigning to him false attributes, or denying his true attributes; speaking irreverently of the mysteries of religion, &c.

That God in whom we trust has not only said, “ye shall not swear by my name falsely, neither shalt thou profane the name of thy God,” but has in the following instance shown his decided disapprobation and condemnation of the practice: “And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and this son of the Israelitish woman and a man of Israel strove together in the camp, and the Israelitish woman's son blasphemed the name of the Lord, and cursed; and they brought him unto Moses (and his mother's name was Shelomith, the daughter of Dibri,

of the tribe of Dan,) and they put him in ward, that the mind of the Lord might be shewed them. And the Lord spake unto Moses, saying, bring forth him that hath cursed within the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, whosoever curseth his God shall bear his sin, and he that blasphemeth the name of the Lord shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, shall he be put to death. Lev. 24; 10 to 16.

I ask in view of these declarations by the Great I AM, how can a Mason be a blasphemer?

The former laws of France punished this crime with fine, corporeal punishment, or the gallows, according to the degree and aggravation of the offence. The records of France supply numerous instances of condemnation for this crime, and many of punishment by death; others of branding and mutilation. For this offence a man was condemned to be hung, and to have his tongue cut out, and the sentence was executed at Orleans as late as 1748. A principal reason for the severity of this punishment was the intimate connection existing between government and religion, so that to treat the received articles of faith or religion with disrespect, was in effect, to attack civil government itself.

By the common law of England blasphemies of God, as denying his being and providence, all contumelious reproaches of Jesus Christ, &c., and by a statute of William III, to *deny either of the persons of the Trinity to be God*, or to assert that there are more Gods than one, rendered the offender incapable of holding any office; and for a second offence, disabled him from suing in any action, or being an executor, and subjected him to three years imprisonment. Afterwards the words in *italics* were omitted.

The early legislation of the American Colonies followed that of England, and in some of them the crime of blasphemy was punished with death; but this severe punishment was mitigated before the establishment of the independence of the States, and imprisonment, whipping, sitting on the gallows, or in the pillory, having the tongue bored with a red hot iron, &c., were

substituted. The punishment for this offence, in the different States at the present time, is various, none of them punishing it with death, but some of them with imprisonment.

After having shown how the blasphemer is regarded by God, and by christian communities, and the punishment which he has been thought to deserve, may I not with propriety again ask, how can a Mason be a blasphemer?

Every Mason, at his initiation, has professed a belief and trust in God. Each has declared his reliance on that Divine Providence, which is hieroglyphically represented by the blazing star in the center of the Masonic Pavement. Each has been taught that we owe a great duty to God, in never mentioning His name but with that reverential awe which is due from a creature to his creator, to implore His aid in all his lawful undertakings, and to esteem Him as the chief good. And every Mason has received the explanation at the close of the second degree, of the meaning and teaching of the letter G.

The blasphemer has been thought so great an offender, that the punishment of death has been deemed only an adequate one. He has been publicly scourged, has sat on the gallows and in the pillory, has been disfranchized, and has had his blasphemous tongue bored through with a red hot iron; and these things have been done to the uninitiated. What then is the magnitude of the offence of those who have been enlightened? In what estimation ought those to be held, who, with all the teachings and advantages of Masonry in their favor, live in the habitual practice of blasphemy?

Notwithstanding the magnitude of this offence, and the pointed prohibitions of it by Masonry, I know there are Masons who are blasphemers, and I know that persons have been received into the Order who were in the habit of blaspheming, and have been permitted to kneel with us around our sacred altars, and with their unhallowed lips pray to that God whom they habitually blaspheme! This is all wrong. No one should be allowed to become a Mason who is in the habit of blaspheming; and every member who will not reform, should, if guilty of the crime, be expelled. What think you brethren? How can a Mason be a blasphemer?

A. C. D.

RECOLLECTIONS OF THE FATHERS.

COLUMBUS, JULY 28, 1853.

BRO. C. MOORE;—MY DEAR SIR,—I observed in the "*Editor's Department*" of the REVIEW, in the number for July inst. that you desired myself and sundry others to furnish you materials "for faithful portraitures and interesting reminiscences" of our distinguished and departed brethren, THOMAS SMITH WEBB and JOHN SNOW. I greatly regret that I have not at hand—(nor do I know where they may at this day be accessible)—the materials to do justice to a subject so interesting to American Freemasons, as an authentic biographical sketch of these eminent lovers of the Order.

Of BRO. WEBB, I do indeed retain a recollection. Here in Columbus, in the year 1818, I frequently saw him, and regarded him with a feeling bordering upon reverence. For though at that time a mere youth in my nonage, I had learned to regard him as an Apostle of Freemasonry—an institution for which I had already imbibed a profound respect. Col. Webb having taken an interest in the "Manufacturing Company" then doing an extensive business in Worthington, came with his only daughter, the surviving member of his family, to Ohio, as early as 1816: and spent much of his time here and in this vicinity, from that period until his demise, which, as I learn by reference to a paper of that date now before me, occurred at Cleveland, on the 6th day of July, 1819.

Such was the disparity in our ages, and the diversity of our pursuits, that I was never brought in immediate contact with Col. Webb—and my *personal* knowledge of him was only such as a stripling youth might casually acquire of a venerable gentleman residing in the same village.—(Columbus had then a population, I think, of about 700 souls)—between whom and himself there existed no ties of business or relationship. I have not the vanity to suppose that that estimable gentleman had any knowledge whatever, of so obscure and humble an individual as myself.

I learn from enquiry of those more intimately acquainted with him, that Bro. Webb was a native of New England, and that previously to his immigration to Ohio, he had successively resided in Massachusetts, and Rhode Island. That he was not only devotedly fond of what are denominated

the liberal arts; but was also a generous patron of the more important, because indispensable arts of mechanism, in the common enterprizes of life. Hence we derive the incentive which impelled his enterprising spirit to the new and unoccupied field of usefulness in our then infant country. At an early period in his life, his time and means were employed in some manufacturing department, in Massachusetts; subsequently to which, he was engaged in mercantile pursuits, in Rhode Island; but for some time previous to his coming to Ohio, in 1816, his residence was in Boston, where his daughter, (Mrs. Martha Graves) now resides—she having married at Worthington, O. shortly subsequent the demise of her lamented father, and soon after with her husband, returned to Boston.

Thus much of the private history of Thomas Smith Webb—a gentleman of such purity of morals and amenity of manners that, although extensively known, and actively engaged in business pursuits, if he had faults—(as doubtless he had, for he was but human)—his imperfections were of so venial a character, as to have left no trace upon the recollection of his contemporaries.

But it was in his masonic character that he acquired most of the celebrity which has survived him; and it is *that* which most interests your readers. A glance at the history of American Freemasonry during his time, will show that whatever may have been the claims of other matters upon his time and attention, the interests of the Craft were never postponed, or permitted to languish for want of his sagacious care. At the time or shortly after the Declaration of War, in 1812, if I am correctly advised, he was in England,* delving among masonic archives, and in consultation with "well informed brethren," in quest of that information so indispensable to qualify him for his future course of expansive benevolence and masonic usefulness. And on his return to his native country, the information so acquired was liberally dispensed by him, "free as the air he breathed." To his efforts, more than to any and all other human causes, are we indebted for the preservation and the

*This fact may perhaps furnish the true reason for the failure on the part of the General Grand Chapter to hold at the designated time, its septennial meeting, appointed for the second Thursday in September of that year, in the city of New York. The next meeting of that body was held "pursuant to special notice," in New York, commencing on Thursday, June 6, 1816.

dissemination of accurate Masonic knowledge in the United States. To those same unwearied efforts are we indebted under Providence, in all human probability, for the rescue of Royal Arch Masonry in this country, from utter anarchy, if not from irretrievable confusion. For, previous to the year 1797, a competent number of R. A. Masons, if possessed of sufficient Masonic attainments, *under the sanction of a Master's warrant!* proceeded to exercise the functions of a Royal Arch Chapter, whenever they deemed it expedient; although in *most* cases the approbation of a neighboring Chapter was deemed "*useful, if not essential.*" Until the year 1797, no *Grand Chapter* of Royal Arch Masons was organized in America. A mere statement of these facts will suffice to intimate the imminent peril to which R. A. Masonry stood exposed at that period; and accordingly we find Bro. Webb, in October, 1797, presiding over a convention of R. A. Masons in Boston, the object of which convention was to place the Chapter degrees upon a safe, permanent, and (Masonically) *legal* footing, in this country. A correspondence was opened with the various Chapters then in existence, which paved the way for a second convention, which assembled at Hartford, (Conn.) on the fourth Wednesday in January, 1798, at which was adopted a Constitution for the government of Royal Arch Chapters, and the appropriate officers of a Grand Chapter were elected and installed. The organization of a Grand Chapter thereby became complete; and the long desired and indispensable authority for correcting the errors and regulating the action of Royal Arch Chapters, was happily established within that jurisdiction, which embraced the New England States and New York. The benefits of this organization were so manifest, that the example was soon followed in other States, where a sufficient number of Chapters existed for the organization of a Grand Chapter. The organization of the General Grand Chapter of the United States followed in January, 1806, in which Bro. Webb was elected to the second office.

From some time in May, 1812, when Bro. Webb assisted in the formation of the Grand Chapter of South Carolina, to the 6th of June, 1816, when the General Grand R. A. Constitutions underwent revision, and he was chosen the first Deputy General Grand High Priest, I meet with no record of any official ma-

sonic act performed by him; from which it may be inferred that most of the intervening time was devoted by him to his masonic researches abroad. The zeal and assiduity with which he again entered upon the discharge of his active duties, may be gathered from the fact that he was present and conducted the ceremonies of instituting the first Grand Chapter of Kentucky, at Lexington, on the 16th of October, 1816; and also, of the first Grand Chapter of Ohio, at Worthington, on the 21st of the same month.

You will observe that I have confined my remarks herein to his efforts in behalf of R. A. Masonry. It should be understood, that these by no means constitute his only labors for the Craft; for it is well known that his zeal for the degrees of "ancient craft masonry" never abated; and that he contributed mainly to the establishment of the early asylums of Christian Knighthood in these north-western States.

I have sometimes indulged my imagination in running a parallel between this truly estimable and distinguished Mason, and that other eminent *Master* whose virtues are embalmed in the grateful recollection of every good Mason—I allude to the widow's son of the tribe of Naphtali, whose father was a man of Tyre, a worker in brass—the same whom King Solomon sent and fetched out of Tyre. By his superlative skill in the work of his handicraft, the latter attracted the admiration of the most renowned princes of his time; his intelligence and integrity recommended him to the companionship of the wisest of men; and his quiet disposition and amiable deportment commanded the love and veneration of all, of whatever rank or condition, with whom he came in contact. Though a contemporary of Solomon, and his senior in years (as is evinced by the endearing appellative familiarly applied to him in masonic parlance,) yet his praise is now in all the Lodges, and will so continue while Freemasonry has a votary. Yet, who shall say that the labors of Webb in behalf of American Freemasonry were not as meritorious in imparting to it system, order and permanency, as was the "cunning workmanship" of the Tyrian Naphthalite in adorning the Temple at Jerusalem?

WILLIAM B. THRALL.

I. S.—I reserve a notice of our late Bro. Snow, until I shall be in possession of some requisite facts, of which I am in quest.

THE STRANGER'S BURIAL.

BY THE EDITOR.

There are particular occasions in life, when a principle, recognized in theory, assumes body and form, and stands revealed in a tangible shape to the eye of the observer. It then becomes a living embodied principle; and if it was attractive in theory, it becomes infinitely more so in form. "Love thy neighbor," is a duty of divine injunction; and it is as beautiful in idea as it is imperious in its obligation. But how much more *impressively* beautiful is its practical illustration. Instance Jesus at the grave of Lazarus. The loss of a friend, cut down in the prime of life, when just fully prepared for usefulness and enjoyment here. The deep affliction of the orphan-sisters, *now* deprived of the protection and companionship of an only brother, and left to navigate the sea of life alone. The weeping sisters had gone to the grave, where their hopes and hearts were buried with their brother, to lament their loss. A few of their countrymen had gathered round to sympathize with them, and offer consolation. At this moment "the Hope of Israel" drew near, and his pure soul was moved with deep compassion at the scene before him. So overwhelming was the tide of feeling that came welling up from his affectionate and generous heart, that, to use the beautifully simple language of the historian in describing the interview, "Jesus wept." And so moved was he with compassion for the afflicted ones, that he at once put forth almighty power, arrested the natural laws, and re-called the dead one to life again! Here was "love thy neighbor" seen, and heard, and felt. How much more glorious in its aspect and effective in its influence, than when existing in mere theory.

Such thoughts as the above crowded into our mind some time since, when witnessing the burial of a strange brother in the city of Springfield, Ohio.

We were on a brief business visit at Springfield, on the 28th of July last, intending to return by the 3 o'clock train of cars. We were informed, however, that a strange brother had died the previous day; and as they were about to meet in the afternoon to attend his funeral, the Master requested us to remain and officiate on the occasion. We complied. The name of the deceased brother was Ferdinand Ginaven. He hailed from Monmouth Lodge, No. 37, Monmouth, Illinois, from which he held an honorable discharge. He was a young man, had been married but a short time, and with his youthful wife was on his way to his parents in Pennsylvania. He had reached Springfield in poor health; was there taken sick at the house of a sister, and after lingering ten days, had died. The brethren of Clark Lodge, as soon as informed of his illness, paid every needed attention to him. They

watched, by turns, at his bed side, cheered his dying hours, and closed his eyes in death. He was now to be buried, at his special request, according to the rituals of the Craft; and the brethren were assembled in large numbers to assist in the solemn service. After a brief, but impressive service at the house, by a clergyman, (we believe a Baptist,) the funeral procession was formed;—the brethren, wearing “the badge of a Mason,” preceding the hearse; the pall-bearers walking on either side of it, and some carriages with the afflicted widow and sister, and a few friends following. In this order the solemn cortege moved off and proceeded to a beautiful cemetery on the hill, about a mile east of the city and immediately on the National Road.

Arriving near the grave the procession halted and the widow and sister descended from the carriage. We felt, and deeply felt, (who could help it?) for that youthful widow. The idol of her young heart’s affections lay cold in death. She was a stranger, and among a strange people, far from home, and now *all alone*. Her husband was dead, and her home was far away! As she stepped from the carriage, a venerable and grey-haired brother approached and offered his arm to conduct her to the grave. She accepted it, and we thought how full of kind and fraternal affection was the act. Though the arm on which she was wont to lean was powerless in death, another—a brother’s arm, though a stranger’s—was ready to proffer its support and protection.

The Craft gathered around the grave; the coffin was lowered by fraternal hands to its resting place in the earth; the deeply solemn and impressive service prescribed by our Order was gone through with. The dust was committed to its kindred dust; the evergreen—an emblem of our belief in the immortality of the soul—was dropped into the “narrow house;” a clerical brother at our side offered an appropriate prayer, and pronounced the benediction. The services were closed and we left for home, but we never shall forget the scene at that stranger’s grave. The bereaved ones wept over the grave of a loved and lost one; and stranger eyes shed many a tear in sympathy. Masonry never looked half so beautiful to us as when that circle of Craftsmen stood around that stranger’s grave—weeping with those who wept. Long will the bleeding heart of that widow turn from a distant home to the grave where her husband lies buried. A little mound near the southern portion of the Cemetery marks the spot where he quietly sleeps

“In the grave where strangers laid him.”

REMEMBER: To do *right* is to do *well*. Obedience to law, whether human or divine, is a guarantee of safety.

ATHENS AND THE HOCKHOCKING.

BY THE EDITOR.

At the invitation of a friend, whose presence was required at the late Commencement of the Ohio University, at Athens, we set apart a week for country rambles, and accompanied him to that interesting portion of our State. It was a week of pleasant relaxation from the severe and exhausting toils of our Editorial Sanctum; and we propose to attempt some "notes" of that week, that others may share with us the pleasures of the ramble. None know the luxury of fresh country air, and green fields and woods, but those who have been sweltering in the city week after week, in a little 7 by 9 office, with the thermometer at 95 in the shade. To such an one, thus shut up to exhausting effort of mind and body, and breathing an atmosphere such as a great city furnishes in the heat of summer, the country becomes a paradise fragrant with the aroma of flowers, and vocal with the songs of nature's own choristers. Who does not love the country—the calm, quiet, refreshing, healthful country. GOD MADE IT, and it bears the unmistakable impress of his hand. Its cool waters and refreshing shade; its brooks and trees, and fields of waving grain; its aspects of healthful and vigorous life, and its unnumbered sources of enjoyment, all conspire to make it a desirable retreat.

Here, in south-western Ohio, the climate partakes largely of a southern character; and in the summer season a country ramble is a luxury that residents of a more northern clime cannot fully appreciate. Our citizens improve this period well. Some go to "the falls"—Niagara still being the magnate of wonders; and then they will pass on over Ontario, and down the St. Lawrence, among her "thousand isles," and away to Montreal and Quebec. Then to the granite mountains of New Hampshire, and down on the beach of ocean,

On old Long Island's sea-girt shore,"

and up the Hudson, or among the wild and picturesque scenes along the line of the Erie railroad. Or, perhaps, a sail over Lake Michigan, a brief sojourn at the "Soo," and a trout-catching excursion along the northern streams; or away up to the copper mines on the shores of Superior, a sail over its limpid waters, and down through Huron and St. Clair to Erie, and the wanderer is at home again in his own empire State of the west. These are all delightful and romantic; but the labor and expense of a long tour overbalance much of the pleasure derived; and we are not sure that in health, the venture is not a losing one. Distance, too often, lends enchantment to objects and places; while those nearer by are overlooked, or, seen in their stern realities, are regarded as destitute of attractions. We could not help but think this

to be the case during our week's rambles among the hills and along the streams of Hocking and Athens counties. Here is much more quiet, as fine scenery, healthful breezes, and attractive aspects of nature, as can be found anywhere, to say nothing of its proximity to "home," the comparatively trifling expense of a week's sojourn there, and the valuable knowledge to be acquired of the beauty and resources of our own glorious State. The crowded saloons of our steamboats and hotels, filled with the fashion and the folly of the "great world," are no places for health; and we doubt whether the conduct of the purse-proud aristocracy is very conducive to the mental or moral improvement of the tired laborer. We would not exchange the refreshing slumber, secured by a day's wandering over the hills bordering the Hockhocking, for all the fashionable soiries attending on the annual migration of "upper tendom." The one is productive of health of body and peace of mind, the other of laxity in morals and physical debility. But to our week in the country.

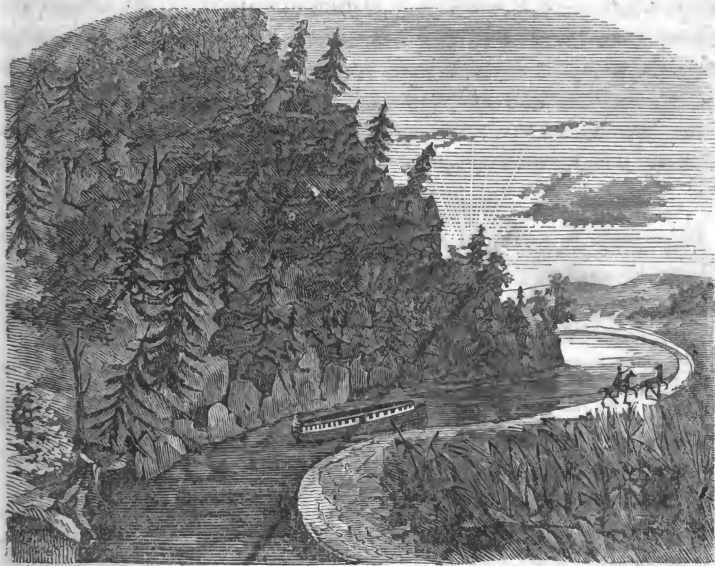
THE JOURNEY THERE.

The best and easiest route at present, is by the railroad to Columbus, and thence by packet on the canal to Athens. The road from this city to Columbus is among the best in America. Its accommodations are all that could be desired; the road is in the very best order—and it is enough to say of the conductors, that they are gentlemen, and know what is due to the traveler placed under their care. And yet, with all these advantages, there will be some drawbacks in passing to and fro. While the cars were waiting at Xenia, we stepped into a saloon, kept in a part of the depot where soda water, cigars, &c., are furnished to travelers, to procure a drink of water. The tumbler that usually sits by the water-can was in use by some one else, on a like errand. As we had no time to lose, we took up another tumbler from the other end of the counter, and approached the water can. Before we could procure it, however, a young man belonging to the concern, snatched the glass from our hand with the remark, that we could not use *that* tumbler! Just then the signal for starting was given, and we were obliged to jump on board. Such conduct on the part of men who occupy those premises to accommodate the public, is entirely inexcusable. Because we preferred drinking water to purchasing his miserable compound, he felt at liberty to treat us in this ungentlemanly manner. We shall remember him in the future, and can assure him his conduct will add nothing to his revenues. With this trifling exception, our journey to and fro was, in every aspect, agreeable.

VALLEY OF THE HOCKHOCKING.

At Columbus you can either stay over night and take the coach next

morning for Lancaster, or start the same evening by packet on the canal. We chose the latter for its ease and quiet, and besides, it was long since we had taken a voyage on the canal. Our old and excellent friend, Dr. Kreider, P. G. M. of our Grand Lodge, is the owner of the line of packets between Columbus and Athens. The boats are comfortable and convenient as canal boats can be; the captains are courteous and attentive to their passengers, and the *sail* altogether a pleasant one. The passage is made in about 30 hours, giving you one night and part of two days on the boat. You may return the same way, or, for the sake of variety, take the coach a part or all of the way. In a year from this time, the railroad will be finished direct from this city to Athens, and beyond it; and then the wild and picturesque hills of that region can be reached in a few hours. We are greatly mistaken if, when the railway is completed, and the natural beauties of the country become known to the public, there are not immense numbers resorting to that region during the heat of summer for health and recreation. We are clearly of the opinion, that as much of both can be found among the beautiful glens and hills and valleys of that romantic region, as on the shores of Lake Superior or among the mountains of New England.



NATURAL SCENERY—HOCKING VALLEY

Is one of the most beautiful and romantic in the State. At times it attains considerable breadth, and fine productive farms are found upon the "bottoms." The river and canal are generally on one side or the other

of the valley, and sometimes you glide along at the foot of rugged hills, covered with rock and tree, and towering away up in solemn majesty. Then, again, the hill melts away, or suddenly terminates in an abrupt and beetling crag. At one moment the meadow is on your left, and ere you are aware it is on your right. Thus you glide along silently, passing village and farm, beautifully wooded hills and smiling valleys; winding around, now here, now there, through a constant varying scenery

“Ever changing—ever new.”

Save the Kentucky river, we know of no stream in the west that presents so many and varied attractions as the Hocking. The country adjacent, too, is full of rare natural curiosities. There are caves of immense and unexplored magnitude. There is a “rock house” of wonderful dimensions, and strange and grotesque form. In addition to the above there is a “natural bridge” which rivals, if it does not far excel the far famed one in Virginia. It is said to be 180 feet span, about 60 feet high, and 12 feet wide on the top. Near the bridge is a cave capable of holding 300 persons.

Such are a few of the natural features of this beautiful and romantic valley, which are just now being revealed to the world. We cannot but think that our friends who spend thousands of dollars in visiting foreign countries, would be the gainers by spending a few weeks of the hot season exploring the wild and romantic regions of our own beautiful Ohio. If the natural scenery presented is not on as grand a scale, it is quite as beautiful and varied as can be found in more distant regions.

ATHENS AND THE UNIVERSITY.

The former is a town of some twelve or fifteen hundred inhabitants. Its location is elevated on an uneven surface, and surrounded on three sides by the Hockhocking. It is the county seat of Athens county; but until recently, when the canal was finished, it was almost excluded from the commerce and intercourse of the world. It was settled at an early day, but from its isolated position, and the nature of the surrounding country, it has not made the progress in growth and improvement of other and more favored places. Better, more productive, and easier cultivated lands were abundant in the west; and hence this hilly and uninviting region was passed by. Population flowed on to the rich valleys of the Scioto, the Miami, and the Wabash, and the country of the Hockhocking was left in almost its original solitude. The vast mineral resources of the country were but partially known, and if known, there was no means of transportation to a market. Hence all this extensive region is yet, in fact, a *new* country, waiting for the advent of the woodsman and the miner.

The Ohio University was established here, we believe, in 1802 or 3, and is the oldest literary institution in the west. A certain quantity of land was originally set apart for its support, but the revenue from these lands has not been sufficient to sustain it. A few years since it became embarrassed in its pecuniary affairs, and its operations were for a time suspended, until its resources could be recruited. Several new trustees have been elected within the last two years, who have taken hold of its interests with a strong hand, and under their prudent and vigorous administration the University is rising to more than its former renown and usefulness. During the last year, more than 100 students have been in attendance, and the prospect is encouraging for a large increase the next. We have not the honor of an acquaintance with any of the Professors, but they are spoken of as men eminently qualified for the stations they occupy; and the prosperity of the school during the past year is conclusive evidence in their behalf. We attended a part of the commencement exercises, and were highly gratified. We know of no place that offers greater facilities to the student, than Athens. It has the *prestige* of a long career of usefulness, and many of the first men of the west were students at Athens in former years. We might name Ewing, Bierce, Convers, Brazee and a host of others. It is the very home of health; the population of the town is a highly moral and intelligent one; the situation is remote from the temptations of large cities; the scenery is unexcelled in the west, and the school, while it urges a high moral standard, is free from sectarian bigotry. Its present efficient board of trustees are determined to make it rank first in character as it is in years, among the literary institutions of the West. We wish them abundant success in their noble enterprise.

Athens needs a good hotel for the accommodation of strangers, and it is said that such an one is in contemplation. During our stay we were most hospitably entertained at the house of Bro. Jos. M. Dana, Esq., in whose society and that of his family and friends, the time passed pleasantly away. Their kindness to a comparative stranger will be long remembered.

AN ADVENTURE.

During our stay in Athens, a friend proposed that we should visit a celebrated spirit-rapper, who resides some five or six miles from town, and witness the wonderful phenomena said to be exhibited there. Astounding rumors were afloat as to the strange manifestation of the spirits. As this age is especially one of progress, these new revelations partook of the general aspect of the age; and rapping, moving tables, &c., by the spirits, had become an obsolete idea with the invisible beings resident among the glens and knobs of Athens county. It was said

they spoke audibly ; produced heavenly strains of music from all kinds of instruments, from a cow bell to a trombone—as well from a child's whistle as from a violin : that while the room was dark a hand would come forth and write wonderful things on philosophy, divinity, the past, the present and the future ; and that by placing a little phosphorus on the table, thus producing a faint light, the *hand could be seen* ! Even this was not all. The invisible visiter would approach and allow you to take its hand in cordial friendship, and the spirit-hand would melt away in your grasp ! These, and a thousand other strange stories were told, and curiosity and expectation were excited to the highest pitch. A company was soon formed to visit the theater of these mysterious revelations. Incredulous as we always have been in relation to this spirit rapping affair, yet we concluded to accompany the party for the sake of the novelty ; confident that we should be amused—at ourself, if at no one else.

Accordingly, towards evening we started, and reached the residence of the famous medium about sun set. A part of the way the road led along the banks of the Hockhocking ; but when within two or three miles of the place we left the river and turned up into the highlands. For some two miles the road ran up through the hills, until we reached an elevation of some four or five hundred feet. It was through a dense forest, and the road sometimes wound through a ravine, then up a steep knob and along its crest, with an immense gulf yawning on one side ; thence through thickets where the road was almost imperceptible by daylight. Still we pushed on. Strange revelations were to be seen and heard and *felt* ; and we don't know but the Alps, had they risen in our way, would have been scaled to enjoy the wonderful interview.

At last we reached the spot. It was an old log cabin, or rather two or three of them, almost concealed from sight by a forest of fruit trees. The medium was in the field, but soon returned from his labors. The whole crowd gathered round and informed him of the object of our visit. We told him what we had heard, and begged permission to witness the strange exhibition. He gravely informed us that the spirits had given him no intimation of their intention to visit him that evening ; yet, he would probably enquire, *after a while*, and ascertain if they would grant an interview. He invited us into his house, where we found his "better half," and some eight or nine children—all mediums ! He exhibited the room where the spiritual interviews were held, with its singular furniture of tables, drums, horns, fiddles and children's toys. He brought forth quires of the mysterious writings—the labor of spirit-philosophers, and allowed us to read them. We questioned him as to his religious belief. He confessed that he had been an infidel—but christians had made him such. He had a Bible in the house, but did not be-

lieve its contents—had used it for strapping his razor upon. Spirit manifestations had, however, removed a *part* of his incredulity, and he now believed a *portion* of the Bible to be true; he did not use it any more for the ignoble purpose of a razor strop. The chronology of the Bible however, was wrong by about five thousand years; and departed spirits advanced from sphere to sphere in regular gradation. With this kind of philosophy, and by the exhibition of diagrams and charts, the work of his spirit instructors, he amused us until near 9 o'clock.

We now began to be impatient, and urged him to ask an interview with the spirits. He could not refuse, and repaired with one of his boys to the spirit-room, which was built of logs separate from the main dwelling. It was totally dark within. He and the boy entered, shut the door, and left us in the darkness without to listen. After a few minutes of silence, we heard through the crevices between the logs, a few half suppressed moans, which were succeeded by a kind of smothered Indian "grunt," when father and son came out again and informed us that no exhibition could be given! Here was a beautiful fix. About a dozen men were waiting in breathless expectation, but their hopes were all dashed at once to the ground. We can assure the reader there were blank countenances in that crowd. If the group could have been daguerretyped as they then stood, with their various emotions written on their speaking faces, it would have made a rare and curious picture. There was a venerable ex-judge, an ex-senator, the sheriff of the county, a distinguished physician, a learned doctor in divinity, merchants, farmers, &c., and the Editor,—all completely hoaxed. If the reader wishes to know our opinion of spirit rapping, we reply, that we regard it as an unmitigated humbug. If it is any more than that, we have not yet made the discovery.

But we must return and find lodgings. If the road was difficult in going there, it was *much* worse in returning. There was no moon, and through the forest, and among the deep glens, it was almost, and sometimes quite, total darkness. A gentleman who lived down on the river and who was familiar with the road, volunteered to drive the judge's buggy. But few in the crowd were willing to risk their necks by riding, and started on foot. The Editor mounted the farmers' horse, a noble animal, and led the van,—assured that the horse would know and find the road. In this way the disappointed company slowly wended their way through the hills and forest, until, without the slightest accident, all were once more in the high road on the bank of the river. Here we called a halt, and after mutual congratulations that we had escaped in safety, and wishing each other "better luck next time," the party separated. A portion started for Athens, and, we have learned since, left the wheel of one buggy on the road. The Ex-Judge, M. D., D. D.

and the Editor made for a salt furnace about a mile off, where we found comfortable lodgings. Not one of the entire company, we opine, will soon forget their visit to the spirit rappers in the hills of Hockhocking.

MUSIC.—A FRAGMENT.

BY BRO. E. W. H. ELLIS.

The universe is full of music, full
 Of richer strains than ever seraph sung,
 Or thrill'd from mortal's harp, or e'er were breath'd
 From the fresh lips of beauty;. Mark the deep!
 Hear its soft murmur as it laves the shore,
 When scarce a breath plays o'er its bosom,
 And nought beside disturbs the general peace;
 How it doth calm the soul, how soothe the heart
 With its sweet murmur, sending up our thoughts
 On eagle-wing to yonder purer sphere,
 While the glad bosom heaves with feelings strange,
 The heart throbs quick, the tongue reveals not why;
 'Tis Music.

See! the clouds are gathering fast,
 Stretching in misty wreaths aslant the west,
 The swift-wing'd wind sweeps on o'er hill and plain;
 There lightnings flash, there bursts the thunder-cloud,
 Swift speeds the storm, and now old ocean heaves;
 Now roll and swell the angry white-cap'd waves,—
 Now dash the shore, and drowning every noise
 With their wild clamor. Hark! again, again,—
 'Tis the fierce thunderbolt—Oh! I love the scene
 Of elemental strife—that angry roar
 Of nature, and that tumult of the deep
 Are music to my soul; nor would I give
 One hour of this grand minstrelsy, for days
 Of what the world call pleasure and delight.

I've stood on mountain tops, and listened long
 To the sweet sound of rustling evergreens,
 Nodding their lofty heads before the breeze—
 Anon burst forth the chorus, sweet and shrill,
 Of thousand warblers, vying to express
 The fullness of the joy even *they* might feel.

At midnight, when the busy world were still,
 I've sauntered forth to gaze upon the stars
 That ever sparkle brightly o'er our heads,
 And longed to soar above this nether world,
 Where I might hear "the music of the spheres,"
 And note the harmony with which they move
 In their fixed courses.

Almighty Father, thou,
 Who drove our parents from thy Paradise,
 To dwell with toils and sorrows on this earth,
 Didst not withdraw their every source of joy ;
 Thou left'st them Music, that in darkest hours
 Might point them up to Thee—a foretaste rich
 Of the eternal world, where music reigns,
 And millions swell the general song of praise !

LETTER FROM DOWN EAST.

GORHAM, MAINE, July 15, 1853.

BRO. C. MOORE :—I have a desire to hold converse with you, and let you hear from the "Down East," where the first cardinal virtue of Masonry has received special attention, and is made an indispensable pre-requisite to gaining admission into our time honored institution. The Harmony Lodge, of which I became a member in 1823, wisely inserted in their by-laws, an article forbidding the introduction of ardent spirits or intoxicating liquors, except wine, at festivals ; and now that is prohibited.

The consequence is, that we have enjoyed the strength and support necessary to sustain such an extensive institution. By not permitting a candidate of intemperate habits to pass the threshold of the outer court, we have not been under the painful necessity to expel any one from the middle chamber.

I am pleased with the subject matter, and the manner of conducting the Masonic Review, and hope you will be enabled, by divine aid, to give us more light in Masonry, which is of a divine and moral nature ; and while it displays the wonderful properties of nature, it demonstrates the more important truths of morality. A more general diffusion of masonic light, and knowledge of the established usages and customs of the fraternity, would enable the members to hear, see and feel their obligations, to become good men and true, to extend knowledge and promote virtue by precept and example. It would help a Brother to see that as Masonry is universal, his being situated a few miles from a local Lodge, does not exonerate him from contributing his part of the indispensable expenses for the support of the Lodge. The Bro. who objects to officers elect being installed by proxy, may perceive that it is not of recent origin, it having been practiced by the craft in England 120 years ago, and has since been adopted from necessity or convenience.

The Brother who administered the just rebuke, is entitled to our thanks for the suitable manner of administering it. The Brothers who object to Past Masters by degree, being present and assisting to qualify a Master elect by inducting him into

the Order of Past Master, may perceive that those who have received the degree in a Chapter, are as well qualified to perform the duty as those who are only of the Order of Past Masters. Companion Moore, if they will qualify themselves for that important duty, we will not force upon them our services, and yet hold ourselves in readiness to answer any due summons that may be sent to us to assist on such occasions.

The Brothers who have doubts in regard to the propriety of christian prayers being used in Lodges, would do a favor to show us a more excellent and suitable form. I think any other form would be exchanging light for darkness. The Brother who has returned to the north east corner, has called our attention to the starting place. It is like returning to the place of our nativity after passing through many changing scenes. There we receive instruction upon which to build our edifice, and of which by due preparation, we hope to become a part. The foundation of which is temperance, fortitude, prudence and justice. Have we practiced temperance so as to obtain the mastery? Have we exercised fortitude in trouble and in joy, and resolutely resisted temptation and obtained a victory over ourselves? Have we been precisely prudent in all our words and actions, especially, in the presence of the enemies of Masonry, or in our communications when abroad in the world? Have we practiced the virtue of justice, which is equally consistent with divine and human laws? If these virtues be in us and abound, they make us fruitful. Other foundation hath no man laid than that which is laid; it being plumb, square and level. Since the first cardinal virtue has received due attention among the citizens of this State, and since anti-masonry has relieved us of much chaff and dross, there has been a new impulse to the Order; and we now have a great abundance of suitable stock for rough ashlers, perfect ashlers and trestleboards.

Ever since the first settlement of this town, various methods have been adopted, and measures have been tried to regulate intemperance; and by the way, temperance regulates itself.

In the year 1816, a movement was made, and the people assembled to discuss the subject; the main object seemed to be to mourn and lament over the ruin of fathers, mothers, sisters and brothers, and all others. After several propositions had been made without producing the desired effect, the following remedy was presented for consideration and adoption, viz: "*Touch not, taste not, handle not.*" At first it was deemed to be an imposition, and the declaration was—"Darling, you are too severe; nobody can or will submit to it!" Since that time the people opened their eyes to perceive it to be a sure remedy. If the brethren in the west have found out a more certain cure, please let us know.

The ladies who are desirous of being admitted to our institution, are no doubt actuated by good motives, and should remember that in the beginning they were created to be helpmeet, and as such, they can be instrumental of much good, by cultivating, training and preparing their sons to become suitable candidates for the mysteries of Masonry, and form a part of that mystic temple, in which the rights and ceremonies are performed in reference to that spiritual building—that house not made with hands,—eternal in the Heavens. The mothers of Masons are represented in the Grand Lodge below; let them so live as to have a “right to the Tree of Life, and enter in through the gates into the city,” by the exercise of faith in God, hope in immortality, and charity to all; and eventually be admitted into the Grand Lodge above, where the Supreme Architect of the universe presides, without beginning of days or end of years.

Fraternally, GEORGE L. DARLING.

LETTER FROM A KENTUCKY LADY.

MR. MOORE:—In perusing the August number of the Review, I notice a piece headed, “The Ladies.—Their right to become Masons;” but was more attracted with the answer. Now if I could have a conversation face to face with that lady, I think I could convince and satisfy the sister’s mind on the subject of females being Masons. I think it quite as unnecessary as you deem it impossible. I am sure if I could command eloquence enough to bring her into my opinion about Masonry, she would not spend (or I might say waste) time in writing on the subject; for I sometimes almost think it unnecessary for males to be Masons, and I am quite sure ladies, and especially wives, have no need of any such society. And if any single lady should be extremely anxious to be recognized by Masons, let her unite herself with a Mason in the holy bands of wedlock, and then there will be at least one Mason who will recognize her as a Mason’s wife,—if she proves faithful.

I wish to say a few words in regard to the answer to this curious and inquisitive lady, as you term her, and not her alone, but we are all hinted at as being curious and inquisitive about Masonry. And pray why should we not inquire about the whys and wherefores of any institution which attracts the attention of our fathers, brothers and husbands? As for my being any nearer connected with Masonry than I am at present, is not my wish, neither am I dissatisfied because I cannot have masonic (side, inside or outside) degrees conferred on me, either to add to my purse or personal appearance. Now I wish to make one

or two inquiries, and will accept it as a great favor to have them answered. I wish to know what those rights are, that you are decidedly in favor of, that you term "Woman's rights"? I think from your periodical, it would be as much of a puzzle to find it out, as to solve the mysteries of Masonry; and, lastly, you advise us to "love our husband and children, take care of home, be good and true," and so forth. Now I for one deem this a very high calling, as well as a high privilege, although I do not expect to be recognized by Masons for it, for I think it would be a slender feature to be recognized by a person unknown to me or my character, as a wife or mother. Another inquiry is, why do you tolerate profaners and tipplers, or rather drinkers, among your worthy brotherhood? I do not wish to be thought curious, or yet inquisitive, but I do think, it should not be the inquiry of a lady only, but of every true-hearted Mason and well wisher of Masonry and the cause of Masonry. I have an exalted opinion of Masonry, so far as I am acquainted with its kindness and benevolence in relieving the distress of the "Mason's widow and orphan;" and I hope the time is not far distant when every man will be a Mason indeed; in heart, speech and behavior; for I am satisfied in my own mind, from reading their books, and from the answers to my inquiries, that there is nothing in Masonry but that which tends to moralize and christianize a man, and therefore renders him a more fit subject for this life, and also for the life to come.

A MASON'S WIFE, C. H. C.

NOTE BY THE EDITOR.—What we mean by "Woman's Rights" is simply this: She has the right to be loved, honored, cherished, protected, and provided for by the sterner sex. It is her "right" to be the companion, comforter, and counsellor of man: to preside over the household, and to be the loved and cherished Queen in the family kingdom; and to share in the pleasures and enjoyments, as she endures a portion of the sorrows and toils of life. She has no "right," because nature has not assigned it as her place, to plow and sow, and reap; to barter and bank, and manufacture; to navigate ships, to command armies, or to legislate. She has no "right" to these employments, because she is fitted for a different sphere of action for which men are not fitted. She is not the oak of the forest that shelters the weak and defies the storm; but the clinging vine that blossoms and blooms around it,—its pride and its beauty. To be plain and out-spoken, and at the risk of displeasing some, we do not think it is the "right" of the woman to be wandering over the country attending "Woman's Rights Conventions," while the husband is compelled to neglect his shop, his store, or his farm, to attend to household matters at home. Whenever we see a family whose husband and father is at home, looking after the children and presiding over domestic matters, while the wife and mother is abroad, attending

conventions and making public speeches, we always think there is something wrong, and—*glad we have not such a wife*. For this honest expression of sentiments we may be set down as a tyrant and barbarian by the next “Woman’s Rights Convention,” but we are prepared for the worst, and will abide the execution of any reprisal measures.

Another question of “A Mason’s Wife :”—“Why do you tolerate profaners and tipplers ?” This is a hard question, and comes home like an eighteen pounder. Yet *we* plead “not guilty.” The Review has always raised its voice against these anti-masonic practices. We have urged an effort at reform, and, if unsuccessful in this, a rigid enforcement of our laws. We hand over the question to the officers and members of the Lodges, and ask them to answer—*if they can*. But we wish to say one word to our good sister in reply. Human society is not perfect : if it were, earth would be no longer earth, but heaven. The purest and most elevated of human associations have had defective elements mingling in them. There was an Arnold among the patriot fathers, and a Judas even among the twelve apostles. And further : we are curing this evil as fast as possible ; a public opinion adverse to this state of things, is rapidly gaining ground, and we hope yet to see the day when there will be little cause to ask the question.

We like the advice of our Kentucky sister to “single ladies”—if they are anxious of recognition among Masons, let them “unite themselves with a true-hearted Mason in the holy bonds of wedlock,” and they cannot fail to realize all “the rights and benefits” pertaining to so close a relationship to our ancient Craft.

WHAT IS IT?

Masonry is an association for benevolent, social, and moral purposes. It teaches its members to be kind and charitable to those in distress ; to help the deserving needy, and console the afflicted. It furnishes an elevated social intercourse, provides for intellectual culture, and creates friendships enduring as life. By means of the Holy Scriptures it reveals a “better land,” and urges all to reach it by following the “path of life.” It recognizes our relation to both worlds ; and while it pours sunlight upon the present, it encourages hope of the future. It is truly a “*Royal Art*.” The best evidence of its excellence is its great antiquity and its unstained character. It has always been the advocate of law and order ; it has promulgated truth, it has poured light into the dark and wasted places of the earth, it has united human hearts in bonds of enduring friendship, and made the world better and wiser for its presence.

[ED. REVIEW.]

WET WOODS FARM, Ill., August 1, 1853.

MR. MOORE,—SIR—In looking over some “Scrap Books” which my mother made thirty years ago, I came across the following “Ode to Masonry,” and being a strong friend to your cause, I thought I would send them to you, with the hope of seeing them published in your excellent “Review,” which I read with pleasure.

LAURA PRICE.

ODE TO MASONRY.

The world may rail at Masonry,
And scoff the square and line;
We'll follow with complacency
Our Master's grand design.
And though our sisters frown, and though
We're by our mothers chided;
Could they our works and hearts but know
We should not be derided.
And though the kings of earth unite
Our temple to assail,
While armed with truth and love and light,
O'er them we shall prevail.
A cloud may veil the face of day,
But nature smiles at one
That should adventure, bold essay,
To quench the glorious sun.
A king can make a “gartered knight,”
And breathe away another;
But he, with all his skill and might,
Can never make a *brother*.
This power, alone, thou mystic art,
Freemasonry, is thine;
Thou'st power to tame “the savage heart”
With brother's love divine.
As Masons we have nought to dread,
For Washington was one;
That noblest of the living dead,
Was once a “widow's son.”
He loved to meet the Craft, and stand
Upon the level, where
The high, the low, the great, the grand
Are tested by the square.
While we can claim a Lafayette,
And hail him as a brother;
In vain the world and kings may threat,
Freemasonry to smother.
Then we'll pursue the grand design
Of Him who reigns above,
And bow to nought save at the shrine
Of FREEDOM, LIGHT and LOVE.

LAURA.

GRAND LODGE OF MAINE.

We cannot withhold from our readers the pleasure of reading the following from the Grand Lodge of Maine at its last meeting. It is from the report of the committee on foreign communications, and is worthy an attentive perusal. Let all read and ponder over it, for wisdom and profit may both be derived from it. [ED. REVIEW.]

We propose to speak of THE RELATIONS OF FREEMASONRY TO THE MORAL AND RELIGIOUS ELEMENT IN MAN, AND ITS AFFINITY FOR THE RELIGIONS OF THE WORLD. The enquiry is the more important, because of the frequent mistakes occurring both among the friends and the enemies of our institution.

Our attention is the more appropriately called to this question, now that the preventive obstacles to its free discussion are so extensively removed; and the aspirations everywhere apparent in our order, are actively demanding light on this vital question. We also notice that an appeal has been made by our Hebrew brethren to the Lodges of this country, that we dispense with the New Testament in the administration of masonic obligation. This appeal, and the noble reply to it by the Grand Lodge of Massachusetts, are worthy of profound study. It is well that the principles involved in all questions relating to the religions of the world, as connected with masonic obligations, should be definitely settled and well understood. In proceeding to this question, it is proper in the outset to lay down a few simple propositions.

1. In the first place, it is to be remembered that Masonry, whether speculative or operative, is the art of building, and constructing. In the one, as in the other, there is a result to be reached; there are materials to be moulded, and methods to be pursued. Operative Masonry builds habitations to shelter human beings; and churches, colleges, temples, halls of legislation and justice for their instruction, elevation, progress and protection.

FREE MASONRY proposes another kind of architecture, with results, materials and processes peculiarly its own. It proposes to secure human welfare, peace on earth; and to do it by moral forces addressed to the understanding and the heart of free moral agents, and designed to fit them for the Master builder's use.

2. Another proposition which needs but a brief illustration, is, that the process and methods of building are not stationary and stereotyped, but progressive, with the progress of ages, of nations, and of man. Yet there are certain principles of architecture that are not fleeting and subject to incessant changes, like the fluctuations of fashion and caprice. Architectural taste and skill have certain fixed laws and proportions, that find a response in the very nature of man; and thus some of the old

structures, erected by the masters of our art, in the rude ages of the past, remain as models to be studied and admired, even in their ruins. Thus it is that certain tools and instruments of the master's art are established as "immoveable jewels," reminding us perpetually of the immutable nature of truth and virtue as the elements of that divine art, which from age to age, is to fashion man for a higher work than that of building the noblest structures of wood, brick, granite or marble.

Freemasonry proposes to take a man in his rude, unshapely state, and mould him for his nobler destiny. It must of necessity adapt its methods to his condition and his needs. However varied the processes, they must all be in, around, and with his nature and necessities. It must meet the original and fundamental wants of our common humanity. It seeks to do this, by employing its endeavors on materials adapted to the result desired. It does not propose to waste fruitless endeavors on hopeless materials, and therefore requires certain intellectual and moral qualities in candidates for its discipline. It does not hope to make good Masons of atheists, mad-men or idiots. For this or other reasons, the ancient masters had some regard to physical qualifications, and required that candidates should be whole in body, upright in form, of sound limbs, and of lawful or mature age. This requisition had regard, doubtless, not merely to capacity in the rugged toils of operative Masonry, but had a symbolic meaning, as in the ancient temple worship in the Hebrew commonwealth.

In moulding such materials, Masonry requires certain laws of fitness and adaptation, in dealing with the human necessities. Among his original and fundamental elements, it perceives the principle of reverence and necessities for worship. This element displays itself in the fact that all men, in all time, unless sunk to the level of the brute, will have some object to reverence and worship. All the idolatries of earth grow out of the perversion of this principle, and demonstrate the fact that all systems of human elevation must embrace this ultimate truth. Masonry, thus, by a fixed necessity, must ally itself to man's moral nature and religious wants. Hence its affinity for the religions of all nations. Hence the solemnity of taking its obligations on the sacred books that men regard as revealed truth. Men thus feel after, if haply they may find the fountain of light and truth. Thus they see the fitness of asking and receiving, seeking and finding, knocking and finding open the gates of divine truth and wisdom.

If Masonry did not thus recognize the religious element, and adapt itself to these imperishable necessities, it would be false to its high trust, and with all its alleged antiquity and its brilliant emblems, it would prove but a splendid failure. It is because that it recognizes this sublime element in man's nature,

that it keeps pace with religious development on earth, and has often fed the fires of religious truth on its sacred altars, when the nations and the masses of men were walking in the valley and shadow of death. It is thus that Masonry has had successive additions and developments, which, in their rise, have been regarded as innovations on ancient landmarks. It is thus that Masonry, which in other ages and nations, was more nearly allied to natural religion, came at length to be domesticated in the Hebrew commonwealth, and build temples to Jehovah, as it had anciently to the worship of the sun. Thus it was, that when a greater than Solomon appeared to build the walls of a spiritual temple, in which all nations may worship, we find the great reformer who heralds his approach, and the loved one who leans on his bosom, adopted as the patron saints of our order. Masonry reveres their teachings as worthy all acceptance, and from that period hails them as teachers and masters of the art of living,—helpers and exemplars of zeal, hope and charity, and henceforth and in all time, these lights of the world meet the young Mason early in his pilgrimage, to cheer him in his labors and his journey towards the land of silence, and encourage him to enter fearlessly the dark valley, aided by their counsels and superior work. Now Masonry has reached a point of rest, so far as its great essential principles and man's eternal necessities require. It has found its Messiah, through his faithful guides. It has found Him, of whom the prophets did write—Jesus of Nazareth, the King of the Jews. It can now build its earthly sanctuaries, its temples of worship, and its heavenly hopes, on the foundation of prophets and apostles, Jesus Christ being the chief corner stone. The stone which the ancient builders rejected, "has become the head stone of the corner." And now, with reverence let us approach to the Holy of Holies in the ancient temple, and see the veil removed. Let us rejoice that we may enter, because no more occasion remains that the mitred priest should enter there alone, to offer atonements and sacrifices for sin, because our Great High Priest, who has passed into the heavens, has offered one perfect, all-prevailing sacrifice, and having rent the ancient, emblematic veil, amid the rending of rocks and the earthquake, he has broken down the middle wall of partition, so that all nations may come and worship and listen to the startling cry of the Baptist, "Repent, for the kingdom of heaven is at hand. Behold the Lamb of God, which taketh away the sin of the world." We may listen, also, to the cheering words of the evangelist: "He is the propitiation for our sin, and in Him was no sin."

"Beloved, believe not every spirit, but try the spirit, whether it be of God."

"Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God."

"It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is."

"He that hath this hope in him, purifieth himself."

"Little children, love one another."

"He that loveth, fulfilleth also the law, for love is the fulfilling of the law."

"If any man say, I love God, and loveth not his brother, he is a liar, and the truth is not in him."

We repeat, then, the assertion, Masonry has found a point of rest. Not that its earthly toils and labors for the world's advancement are ended, but it has found the desire of all nations—the true light that lighteth every man that cometh into the world. Its labors may now have a definite and eminently practical direction. Man, in his ignorance and apostacy, needs no longer rove amid perils in foreign climes, among barbarous tongues, in pursuit of light, for the day dawns, and the day star has risen on our world and in our hearts, if we love the truth as it is in Jesus, and find light beaming on our altars, wherever we come from darkness to light. Light—and more light, beams on us from the sacred page, in proportion as we *ask and seek and knock* at wisdom's gate, following our guide, and fearing no danger. We have reached, then, several important practical conclusions.

1. We cannot now recede from the great essential landmarks of our order. These are established. They are scattered all along in the history of the past, like so many mile stones, measuring the progress of the ages and the march of humanity, in the wilderness, till the promised land is reached. The pillar of cloud and the pillar of fire, have now fulfilled their mission, and give place to the star in the east, as it rises on the vision, and guides wise men to the very portals of the ancient temples. Yet it rests not over its majestic dome, but over the lowly manger, and angel messengers summon the adoring shepherds to the worship of an *infant Saviour*. The star has now become a glorious sun, and man needs no longer walk in darkness. He may have the light of life. He need no longer dig in darkness, amid ruined hopes and despairing dreams. The master builders need not faint nor be discouraged. The key stone is found, the arch may now be completed, and the craftsman may work cheerily, assured that, with faith, hope and charity, and a patient continuance in well doing, by the grace of the Master Overseer, he shall reap in due time, if he faint not. He will reward every one according to his work.

2. It is of course settled, that we cannot grant the request of our Hebrew brothers, to banish the New Testament from the

altar of Masonry. We might willingly do all that charity would dictate, but it does not demand that we banish the light of the world. We cannot do this, unless we can roll back the morning sun to accommodate him who prefers the morning star or dim twilight for his daily guide. We cannot, with sacrilegious hand, thus put out the light on our altars, to accommodate visions still dim with the darkness of past ages that have rejected the full orb'd sun. It would be like the attempt to banish from the world the improvements of modern art—the achievements of modern science—to annihilate steam—to abolish the printing press, and stay the lightning's rapid course. No. Our work is in another direction. It is to let the light shine—to aid men from darkness to light—to diffuse the light more and more—to reflect it in a radiant life—the outshining of a good conscience—the pure affections of a purified heart—the noble achievements of a sanctified will—and an earnest life devoted to the welfare of man and the glory of God.

-3. It also follows that Masonry is not, as some have supposed, a substitute for religion. There is no sense in which this is true, or can, by possibility, be true. It is not, and no man has a right to make it or call it a substitute for any thing. It were as ill spoken as to call food a substitute for raiment, or air a substitute for light, or moral truth a substitute for eyes and the soul of man. Masonry is its own self, and is not anything else, nor a substitute for anything else. It is the art of building and erecting, and not a substitute for farming or gardening or navigation or merchandizing. But in its appropriate sphere, it harmonizes with, and benefits and blesses all other honest useful employments, and is in turn benefitted by them. When it builds vessels or steam boats, these are not a substitute for human dwellings or stores or shops or temples on the land, but each has its own element and its adaptation, thus displaying the builder's art, and all contributing to the general good.

So Freemasonry is not a substitution for religion nor education nor jurisprudence nor philosophy nor theology; but in its own work wisely avails itself of whatever aid its members may receive from all these sources.

Religion, then, has nothing to fear from the progress of our order, unless, forgetful of its own work, it wastes its energies in misrepresenting its character and design, and endeavoring to destroy it or stay its progress. In that case, we might naturally expect, what experience has clearly taught, that such efforts to destroy our order, recoil at length on the assailants, whether they be individuals, communities or countries. Such attempts have always proved, not failures merely, but calamities, the bitter fruits of which remain long after the actors in them are dead, or have seen the folly of their course and

ceased from it. It is equally certain that Masons err sadly, if they substitute the forms and rituals and instructions of the order for vital religion. It is a strange anomaly for a Mason to say, Masonry is the only religion I want. He thus shows that he misapprehends three things—his own necessities—the nature of Masonry—and the nature of religion. He thus dishonors all three, and dishonors God, the Author of all. His necessities are greater than he supposes, and he has not yet learned to use either Masonry or religion so as to meet these necessities, and the danger is, that he will either lose or wreck himself, bringing reproach on religion, and dishonoring the Masonry he has thus made his idol. Let the Mason who thus errs, know that he needs religion, pure and undefiled, to meet his own necessities, and equally so to enable him fully to understand and appreciate the truth there is in Masonry, and to discharge worthily its duties and obligations.

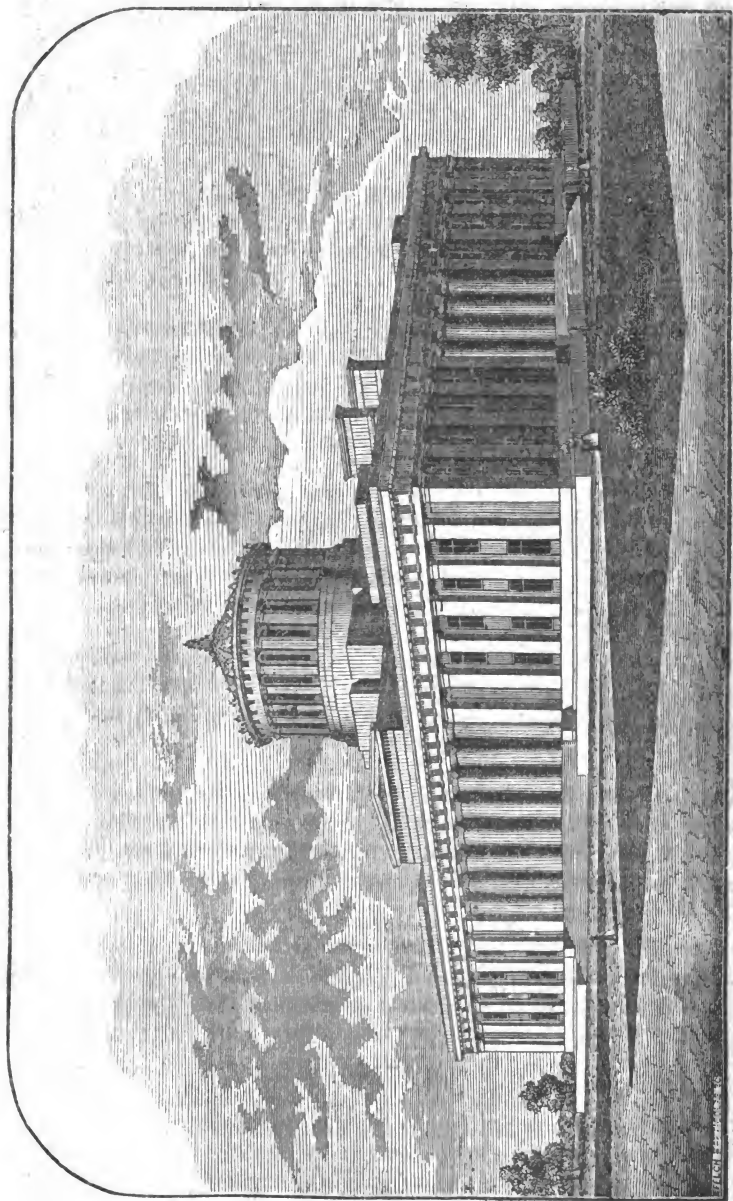
4. With equal clearness it follows, that religion, in its purest forms, does not supercede or render useless the institution of Masonry. Men commit great mistakes, when they gravely assume, that while our order may have been useful in the night of the dark ages, and in the perils of a barbarous age, it is now obsolete, and to be abandoned as the relic of a barbarous age. As well might they assume that schools and all the appliances of education were well enough, in times of ignorance that God winked at, but in these days of light and progress and refinement, our boys have outgrown them.

As well may they assume that the temples and altars of ancient worship, and the old family Bible, were well enough in their day, when men, in childish ignorance, were groping in darkness and sunk in debauchery, and “worshipped the hosts of heaven,” brute beasts, vile reptiles, and graven images; but now that men are full of age, it is time to put away childish things, and walk in the light of reason, and by the law of love, as every man has a religion of his own, and needs no help from the old Bible, or its ordained expounders, since he can get his own revelations, at will, or buy them of the spirit rappers, at a small fee, and as may suit his convenience. It is time to put away such errors and mistakes, which are often uttered by the lips of intelligent men. Masons, especially, should avoid them. It should be our care to correct all such errors by the logic of a pure life, the eloquence of a bright and noble example, the arguments of unfeigned faith, unfaltering zeal, unwavering hope, and unselfish charity. Let us calmly and cheerfully bear whatever reproach it may cost us, to maintain the principles of our order, in every appropriate way, till errors and doubts shall be dispelled, and our principles shall be fully vindicated by their own appropriate fruits, and the tongue of calumny shall have been silenced forever. A great work is before us,

and we cannot descend to the waste of angry strife, with those who would hinder our endeavors, or insist that we shall do our work according to the designs on their trestle boards, on the penalty of their displeasure. We will sincerely regret that prejudices and misapprehensions should ever lead good men to oppose us and seek to prevent *our* work, by arraying their efforts against ours. Especially do we deplore that mistaken zeal that would here and there censure and discipline a Christian disciple who seeks to profit by affiliating with our order. Religious persecution for kneeling at the altar of Masonry, must lead us involuntarily to exclaim, with our Atoning Priest, in the hour of his martyrdom, "Father, forgive them, they know not what they do."

Let us thank God and take courage, as a brighter day dawns on the altars we love. Let us cheer on our brothers in the east—in the west—in the north—and in the south. In our great central valley, where the sound of the gavel follows the echo of the woodman's axe and the emigrant's song—on the far Pacific shore—in France—in the fast anchored British isle, and her vigorous young colonies, now our neighbors—let us cheer them all with the song of the free and the labors of the strong. Let us do with our might what remains for us, while the light and the day remain to us. The drapery of grief around us, reminds us impressively that our day of toil is waning. Our fathers, where are they?—their venerable forms and hoary locks—our brothers King, Gerrish, Boody. We meet them not in this dense crowd. The places which knew them, know them no more. The strong arms which bore them away, will soon bear us, or falter and implore our support. The feet which carried them, are at the door and waiting for us—delaying for the next fatal arrow, till it is sped from the king of terrors into the ripening harvest of death—and we but wait our turn. Let us be found with our harness on, and our work done, and we prepared to anticipate the verdict, "Well done, good and faithful servant."

THOUGHT is suggested by reading, and none will be wise who do not think and reflect. It is by availing ourselves of others' thoughts that we not only add to our own stock of knowledge, but furnish sources of new thought. It is not by *seeing*, alone, that masonic knowledge is gained, but by reading, reflection, conversation, study. Many Masons suppose that a knowledge of right angles and horizontals makes a "bright" Mason. This is a great, and too often a fatal, mistake. These are but the letters of the Masonic Alphabet, and to know how to apply and use them is absolutely essential if you would become a "bright" Mason. There is no means by which a Mason may become intelligent and well skilled, with so little expense and trouble, as by perusing regularly a good masonic Journal. It is a library in itself. C.



OHIO STATE CAPITOL, COLUMBUS.

On the opposite page we have the pleasure of presenting to our readers, an excellent and accurate view of the new State House, now in course of erection at Columbus, Ohio. Our readers are aware that this magnificent specimen of architecture has been in process of building for several years past, and we have no doubt they will be gratified with a view of it, as it will appear when finished.

The building is 304 feet long, by 184 feet wide, and covers an area of 55,936 feet. It is the largest of the capitols of this nation, not excepting that at Washington City. It is built of a light colored and peculiar kind of lime stone, found in the vicinity of Columbus, very similar to what is called the Dayton marble. The work thus far, we believe, has been done principally by the convicts in the penitentiary, and is probably as well done as any piece of masonry in the United States. It is now receiving its roof. The basement is 16 feet above the common level of the ground. Height to the top of the blocking course, 62 feet, to the top of the Rotunda 157 feet. Diameter of the Rotunda, 64 feet. The first floor above the basement will be divided into 28 fire proof rooms for offices, varying from 28 to 14 feet in breadth. The second floor will contain the Representatives' Hall, 84 by 72 1-2 feet; the Senate Chamber, 56 by 72 1-2 feet; the Library, the United States Court Room, and 26 committee rooms.

The engraving of this splendid building was executed by Bro. J. H. Felch, steel, copper and wood engraver, of Columbus. It is admirably executed, and speaks well for the artistic skill of Bro. Felch, whom we take the liberty of recommending to those who need the services of an experienced artist in that line.

LETTER FROM MISSOURI.

CAPE GIRARDEAU, Mo., July 18, 1853.

COMPANION MOORE—Dr. Wilson Brown, of this city, was elected Grand Master for the State of Missouri, at the late meeting of the Grand Lodge at St. Louis, and on the 26th of June was duly installed in this city. Dr. Brown is our present Lieutenant Governor of the State, and some years since was Auditor of State. Bro. Brown was made a Mason in this city some six or eight years since, in St. Mark's Lodge, No. 93, which is in a flourishing condition, and is the parent of some six or eight flourishing Lodges in neighboring counties. Bro. Brown is a man of firmness and decision of character, kind and courteous, and will doubtless perform the duties of his office with honor to himself and acceptably to the fraternity.

Although Masonry is flourishing here, it is surrounded by the most bitter and subtle (Jesuits) enemies, who spare no pains to injure its members personally and collectively. But, thank God, their persecutions are like kicking against the pricks. Masonry will be rejoicing in her power and good works when her enemies will have ceased to exist as an organized class, and shall be known in history only as the enemies of political and religious liberty.

I have known *some* Catholics, it is true, who made good and true Masons, so far as could be known; but I have always doubted the propriety of receiving their petitions; for it is impossible for them to be Catholic and Mason, for the teachings of the two are as opposite as any two things can be.

W. B. McC.

WITHDRAWING PETITIONS.

After all that has been said on this subject in the Review, and other Masonic works, and even after the deliberate decisions of Grand Lodges, made and published for the information and government of subordinates, we find there is a great discrepancy of practice still existing. It is no uncommon thing, when a member hands in the petition of a friend, and afterwards learns there is danger of his rejection, to ask permission to *withdraw* his petition. And, what is still worse, the request is frequently granted! We hardly need repeat, what we have so often said, that this practice is wrong—entirely wrong, and at war with the whole spirit of our institution.

We have been much pleased with the following remarks of Bro. Mitchell, of the Signet, and especially with that portion relating to the *extent* of the enquiries made, and the *manner* of making them. The committee too often neglect this matter until they come to the Lodge, and then it is too late to make such an examination as is desired. We have often seen the committee, after the case was called up, retire to one corner of the room to confer about it. A moment's conversation succeeds, and they report "favorably." Not another word is said; not a particle of general information is given as to who the man is, where he came from, how long they have known him, or of his general qualifications to become a worthy and useful member of the Order. In this city it is frequently the case that not a half dozen of the members know the applicant, and all the information they have received from the committee is comprised in the word "favorably!"

Every considerate Mason will see at once that this is wrong; and that by this means many unworthy men are introduced into the Craft.

There should in all cases be a strict and searching enquiry made into the character and fitness of every applicant; and the information obtained—all of it—should be given to the members in open Lodge. They will then all be able to judge correctly and act understandingly. As it is, the “favorably” of two men too often secures the admission of an applicant, while the great mass of the members know nothing about him. This is no time for laxity or neglect in guarding the avenues to our mystic temple. If ever there was a period when the utmost care should be exercised in this behalf, it is now. Thousands are seeking admission to the Order, and unless greater care be exercised than is too often observed, we shall ere long realize a fearful harvest of trouble. Will our brethren lay this matter to heart. “Good men and true” should be the standard, and none else permitted to pass the threshold. His wealth, his calling, his connexions, nor his honorable position should be allowed to plead in his behalf. If he be not “good and true,” having all the “internal qualifications” requisite, he should meet a stern refusal. But to the extract from Bro. Mitchell.

[ED. REVIEW.]

“A petition is subject to the control of the brother who presented it, and may be withdrawn at any time before the Lodge takes action upon it. After the Lodge refers the petition to a committee of inquiry, it cannot be withdrawn. It becomes the duty of the committee to inquire into the claims of the petitioner for the mysteries of Masonry, and report to the next regular meeting. This report should not be confined to the words “favorable” or “unfavorable,” but should give all the information that can be obtained after due inquiry. Many bad men have been admitted through the negligence and inattention of committees to the duty assigned them. We know it is not uncommon for a committee to consult, and for the first time make inquiry about a candidate, after their report is called for in open Lodge, and from such momentary inquiry their report is handed in, or verbally stated. This is certainly all wrong. The committee is allowed a month, and during that time they should go to the applicant, and learn all they can of his true character. This being done, it is the duty of the Master to order a ballot, whether the report be *favorable* or *unfavorable*. We have been told that an unfavorable report is equivalent to a rejection, and hence in such cases there can be no necessity for a ballot. We think differently; the usages of Freemasonry know but one way to elect or reject a candidate, and that is by a secret ballot.”

“If the withdrawal of a petition were permitted in one case, who shall determine that all may not be subject to take the same course? And where then would be the necessity or use of the ballot box? The friend of the petitioner could at any

time withdraw the petition, and by that means prevent a record of rejection, and thus one of the greatest safeguards to the purity of the brotherhood would be torn away, and in many instances, soon after the rejection of an unworthy man at one place, the temple would be desecrated by his admission at another. Nor would the evil of his admission be confined to the Lodge receiving him; for being once a member of the great family, his privileges extend throughout the world."

RANDOM HISTORICAL SKETCHES.

SIR CHRISTOPHER WREN.

BY THE EDITOR.

The great fire which occurred in London, nearly two hundred years ago, marks an era in the history of Great Britain. It began on the night of Sunday, September the 2d, A. D. 1666, in a bake-house near Fish street, and continued to burn with great fury until the following Wednesday or Thursday. England was at that time at war with France and Holland, and was making giant efforts to maintain the struggle against those two powerful nations, either of whom was, at that time, almost the equal of England on the ocean. The war was principally carried on at sea between the fleets of the opposing powers.

Charles the second, was on the throne of England. Rupert, a royal prince, son of Frederic, king of Bohemia, and Elizabeth, daughter of James the first, was at the head of the English navy. He had come over to England in the time of Charles the first, with some military reputation acquired on the continent. The king appointed him to a responsible command in his army, in which he showed much spirit and acquitted himself with honor. Upon the accession of the second Charles, Rupert was transferred to the navy, where he won additional renown. In the midst of his military engagements he did not forget the arts and sciences. He was fond of chemistry, and history affirms, that from the accidental observation of a soldier scraping his rusty gun, Rupert acquired a hint which resulted in the invention of mezzotinto printing; he himself executing the first specimen, which is still preserved. He died in 1682.

At the time of which we write, the Dutch fleet was under the command of Admiral de Ruyter; while the Duke of Beaufort was in command of the French. The Duke of Albemarle and Prince Rupert commanded separate divisions of the English naval forces. A battle had been fought on the 25th of August, in which the English had the advantage, and their fleet now rode in triumph off the coast of Holland. The Duke

of Beaufort, advancing to the aid of De Ruyter with the French fleet, had just passed the straits of Dover when Rupert hove in sight to attack him. As the Dutch admiral was at this time laboring under an attack of illness, and his men were somewhat disheartened from their late partial defeat, he felt disinclined to fight, and took shelter in Boulogne; on which Rupert pressed on to engage Beaufort as he came up the channel. A violent storm coming on at this juncture, Rupert was forced to take shelter at St Helen's, and Beaufort ran into Dieppe. The wind which blew the English fleet into St. Helen's, and sent the French fleet to a distant harbor, was laden with evil to old England, for it fanned the embers of that fire which raged three days in the heart of London, and reduced two-thirds of that great city to ashes.

The houses in the neighborhood of Fish street, where the fire originated, were mostly, if not entirely, of wood and covered with pitched roofs; and the wind blowing a gale, the fire spread with great rapidity. The pipes which supplied water from New River, were found to be empty at this time of need, and the engine on the Thames was burnt. "The wind increased every hour in vehemence, and the flames bounded along even to distant houses. On the night of the 3d the spectacle was magnificent, though awful. For ten miles around it was as light as day. A column of fire, a mile in diameter, mounted into the sky, the flames bent and twisted by the fury of the wind." Such was the scene presented to the frightened and ruined citizens. The fire leaping from house to house, and from street to street, like the enraged and starving tiger on his prey. The wind blowing a tempest; the red and twisting flames curling away up into mid-heaven; houses and churches falling, and groups of people, with what little of their property they could hurriedly rescue from the flames, flying for their lives in every direction. The world had scarce ever witnessed such a scene of awful grandeur. Thirteen thousand houses and eighty-nine churches were destroyed. The fire had almost reached the Temple and the Tower, when, on the evening of the 5th the wind abated, and by blowing up houses with powder the progress of the flames was arrested. Two hundred thousand people were thrown houseless and homeless upon the world; and were compelled to find a temporary shelter in huts and tents, or in the open air, in the fields between Islington and Highgate. Thousands were ruined, and the consequent distress was terrible.

Previous to the great fire, the streets were narrow and crooked, and the houses mostly of wood. Efforts were now made to re-build the city, to widen and straighten the streets, and to substitute brick for wood in the buildings. In this work, and in the erection of some of the most beautiful public buildings yet standing, Sir Christopher Wren, subsequently the Grand Master of Masons in England, won his greatest fame.

Sir Christopher Wren, L. L. D., was the son of Dr. Wren, and nephew to bishop Wren, and was born at Knoyle, Wilts, on the 20th of October, 1632. He was entered a gentleman commoner at Wadham college, Oxford, at the age of 14 years, where he made astonishing progress in mathematics. About the time of taking his master's degree, he was elected Fellow of All-Souls, and in 1657, at the age of 25, was chosen professor of astronomy in Gresham college, where his lectures on the different phases of Saturn were exceedingly popular, and were attended by numerous audiences. In 1661 he was elected Savilian professor at Oxford, when he was made doctor of laws, and resigned his Gresham professorship. He excelled in his acquaintance with architecture; and his fame in this department reaching the king, Charles II. sent for him to assist Sir John Denham, the surveyor general; and in 1663, he was chosen fellow of the royal society to which he contributed some valuable papers on astronomy, natural philosophy, and other departments of science. Wishing to extend and perfect his knowledge of architecture, which appears to have been his favorite study, he went to France in 1665, where he visited the most curious edifices, and the most remarkable mechanical inventions in the capital. On his return he was appointed architect, and one of the commissioners for repairing St. Paul's cathedral. His accurate and extensive knowledge of architecture, prepared him for the arduous labors to which he was called; in rebuilding the city, after the great fire, which occurred soon after his return from France.

His time was so fully occupied as an architect, and as surveyor general of his majesty's works, that he was compelled in 1773; to resign his Savilian professorship at Oxford, and in the following year he received the honor of Knighthood.

The progress of Freemasonry in Great Britain, had been seriously obstructed during the civil war. Charles II, was restored to the throne in 1660. He had been admitted into the Order during his exile on the continent, and on his return was disposed to favor and encourage the craft, which immediately began to revive. On the 27th of December, 1663, a general assembly, or Grand Lodge was held, when Henry Jermyn, earl of St. Albans, was elected Grand Master, who appointed Sir John Denham his Deputy, and Christopher Wren and John Webb, Esqrs., were appointed his Wardens. It is uncertain at what time Bro. Wren was admitted into the Order, but this is the first time we find his name mentioned in connection with Masonry, by any historian. We record his appointment as Warden on the authority of Mr. Preston, who is supported by Hardie and other masonic historians. John Webb, his associate Warden, was the son-in-law of the celebrated Inigo Jones,

who was Grand Master early in the century, and was succeeded by the earl of Pembroke, in 1618. He was re-elected in 1636, and continued in office until 1651.

In 1668, Bro. Wren is mentioned as filling the office of D. G. Master, and laboring assiduously in the discharge of his duties as principal architect in the re-building of London. Parliament had enacted laws for the re-construction of the churches and other public buildings that had been destroyed by the great fire; and it was the duty of the architect and surveyor to furnish plans and models. Bro. Wren prepared his plans and laid them before the king and commons. His plans contemplated widening and straightening the streets extensively, but the people seriously objecting to giving up so much of their ground, the plans submitted were not adopted to so great an extent as was desired. Wren had urged the removal of all the church yards to the outskirts of the city, which would leave room to enlarge the streets, and properly locate the churches, halls, and other public buildings. Every means were tried to convince the citizens of the propriety of this measure, but without effect. The architect, however, succeeded partially in his plans, which were somewhat abridged, and he exerted his utmost skill and ingenuity to model the city in the manner it has since appeared.

On the 23d of October, 1667, the king in person, laid the corner stone of the Royal Exchange. In 1668, the custom house was built; and in the same year Bro. Wren, as Deputy Grand Master, assisted by the Warden, Bro. Webb, and other eminent craftsmen, completed the celebrated *Theatrum Sheldonium* at Oxford, a beautiful structure, which was erected by Gilbert Sheldon, archbishop of Canterbury, at his own expense. The museum near the theater, was built at the same time, at the expense of the University, and under the superintendence of Wren. In 1671, Wren began the great monument, in memory of the burning and re-building of the city, and finished it in 1677. Its height is 202 feet; the greatest diameter of the shaft is 15 feet, and the bottom of the pedestal is 28 feet square. The pedestal itself is 40 feet high.

In 1673, the corner stone of St. Paul's cathedral was laid, under the direction of the D. G. Master, Bro. Wren. The king attended in person, with the G. Master, the earl of Rivers, his architects and craftsmen, together with the nobility, gentry, mayor of the city, bishops, &c. The king officiated in laying the foundation stone, and the mallet used by him on that occasion was deposited by Bro. Wren in the old Lodge of St. Paul, afterwards the Lodge of Antiquity, in London, where it was still preserved near the close of the 18th century. That magnificent structure was built after a design drawn by Wren, who continued to preside over the work until it was completed, assisted by his Wardens, his

son and Mr. Edward Strong. Divine service was performed in the choir of the cathedral for the first time in 1697, and the last stone in the building was laid by Mr. Christopher Wren, son of the great architect, in 1710. In a future number, we shall give a full description of this magnificent edifice.

In 1685, Sir Christopher was appointed Grand Master of Masons in England. The earl of Rivers had resigned in 1674, and was succeeded by George Villiers, duke of Buckingham. He was too deeply immersed in political affairs to give much attention to the craft, and left its management to Bro. Wren, who still continued to act as Deputy. When Sir Christopher succeeded to the office of Grand Master, he appointed Gabriel Cibber and Edward Strong his Wardens. The Grand Master was now old, and his unceasing labors for many years had worn him down. His age and infirmities drew off his attention from the craft to a great extent, and the fraternity languished for want of an active head, until the annual meetings were discontinued for several years.

During the time Sir Christopher superintended the labors of the craft, either as Deputy or Grand Master, he built besides St. Paul's cathedral, fifty-three churches in London. The monument, the custom house, Greenwich hospital, Emanuel college chapel, Trinity college library at Cambridge, and the theater at Oxford. He was twice a member of Parliament, in 1685 and 1700. In 1680 he was elected president of the royal society; and in 1684, made comptroller of the works in Windsor Castle. He died on the 25th of February, 1723. Thus went down to the grave, full of years and honors, Sir Christopher Wren, Grand Master of Masons, aged ninety-one years. He had lived long, and his life had been all activity. Perhaps no man ever accomplished more in the same space of time than he did; and the monuments of his genius and industry still survive. He left his *mark* upon the city of London, to be known and recognized for centuries to come.

TOO MANY DEGREES.—We have often heard it said that there are too many degrees in Masonry. There have been too many divisions and sub-divisions. Masonry is too much *cut up*. The science is a grand whole, complete in itself, but has been obscured and injured by disjointing and separating it. The Mark degree should be included in the F. C., and the M. E. added to the Arch. The Past should no longer be called a degree—or, rather, it should never have been dignified with the title. It is *not* a degree; has no claims to the honor, and is as much out of place in the order of degrees as an idiot would be in a philosopher's laboratory. It should have remained where it naturally belongs—as a mere installation ceremony. For that place it is fitted, and for that alone. D.

THE GENERAL GRAND CHAPTER.

This body, together with that of the General Grand Encampment, will hold their triennial meetings in Lexington, Ky., commencing on Tuesday, the 13th of September, 1853. We should have given notice of this in our last No., agreeably to the request of the G. G. Secretary, but that request did not reach us in time. As we issue this, our October No., about a month in advance of its regular time, it will reach many or all of our subscribers before the time appointed for the meeting above named.

We are aware that we differ in opinion on this subject from many intelligent Masons, but we honestly think that these G. G. bodies had better cease to exist. If any one can give us a good and sufficient reason for their existence we will yield our opinion; but we have never yet seen or heard any such reason. It is true they charter, and claim jurisdiction over, subordinate Chapters and Encampments, in States and Territories where there is no Grand Chapter or Encampment. But may not this jurisdiction be just as well and safely exercised by the Grand bodies of adjoining States? Such is the case with Grand Lodges; and we believe it has operated quite as well as the present regulation in regard to Chapters and Encampments; nay, better, for the G. G. body is so distant that it requires more time in correspondence, and but little supervision can be exercised over the subordinate afterwards. The Chapter or Encampment is organized a thousand miles away from the active power that gives it existence, and it is left to get along the best way it can for one, two, or three years, until the next triennial meeting of the supreme body. It may have been departing from masonic usage and violating law all this time, and thus producing an immense evil. Whereas, if the authority in an adjoining State had jurisdiction, the power granting the dispensation could know more of the qualification of the applicants, and could exercise a watchful care over them during their novitiate. It seems to us that this would be the better way, and much less liable to objections.

Again: the expense is a matter of no small consideration. What becomes of the money realized from States and Territories over which these Grand bodies claim jurisdiction, we do not know; but suppose it is all required to pay a few officers.

It has been hinted, however, that the treasury is exhausted, and a proposition has been made to establish a fund,—or, in other words, tax the Chapters and Encampments in the different States to support these G. G. bodies. We hope it will be a long time before this proposal will be acceded to. If the *honor* is not sufficient to pay the expenses of these good brethren on their triennial visits, why—they are not compelled to serve. The most of them have been in office “so long that the memory of man runneth not to the contrary,” and we have never yet heard of their *doing* any thing at their triennial sessions for the benefit of the Craft. Why, then, provide a fund to pay them? It has been recently said by a contemporary that most of these brethren are of the “*Ancient and Accepted Rite*,” and that “there is evidently an effort being made to bring Masonry under the control” of brethren of that *Rite*. We know not how true this is, and do not feel much anxiety on that score. We much prefer, however, that our governing powers be in a position that will not awaken suspicion, and thus lead to jealousies and heartburnings.

It may, and has been said, that these Grand bodies have done much good by systematizing and regulating the Chapter and Encampment degrees. This may be the case; but could not the same good have been accomplished without them, by State organizations? But if they have done some good, they have also done some evil. They have so modeled Royal Arch Masonry, that the order and character of the degrees are entirely different from what they are in England. A Royal Arch Mason from England cannot visit our Chapters without a “healing” process; and the same may be said of American Companions visiting England. Now why these discrepancies? Where and when did they originate? We think the G. G. R. A. Chapter is to blame for all this.

Again. The G. G. Chapter authorizes its subordinates to assume *exclusive* jurisdiction over the Past Master's degree. Who gave it that right? We are aware that the right is not usually *exercised*; but it is *claimed* in the constitution of some of the State Grand Chapters, which acknowledge allegiance to the G. G. Body. And if claimed, how long will it be before it is exercised? Then, unless the Grand Lodges make an “innvoation upon the body of Masonry,” and permit a Master to preside by

election, without the Past Degree, every Lodge will be at the mercy of a foreign body. The power to preserve its own existence will have been wrested from it, and the G. G. Body will be "all in all."

We admit, there may be no *immediate* danger of this; but power always tends to accumulate in the hands of those who wield it. It should be guarded against in time, and before it is too late.

It will be said that these bodies produce "uniformity of work." We should like to know when or where. Those who were present at the opening of the G. G. Chapter of 1847, will remember the *specimen* of work then presented; and unless vast improvement has since been made, we hardly need expect any *desirable* uniformity from that quarter.

Nor has the G. G. Encampment been any more successful. There is not even a uniformity in the *number* of degrees conferred, much less in the rituals. New York, if we are correctly informed, confers one or two degrees more than Kentucky or Ohio, yet all are subordinate to the G. G. Encampment!

In our opinion, these bodies had better disband. They may have done some good fifty years ago, but at present they are of *no use whatever*. Every thing which they *might* do, can be quite as well done by the State Grand Bodies, and without the expense of a great national organization. Nay, the State Grand Chapters and Encampments are fully competent to discharge the same duties, much quicker, and much better.

[ED. REVIEW.]

A FRIEND'S ESTIMATE OF THE REVIEW.

INDIANA, 8th of 8th month, 1853.

DEAR BROTHER MOORE:—I herewith send the names of nearly all the brethren that live in my post office address, as subscribers to that good work, called the *Masonic Review*, for the year forthcoming.

I am not an agent for thee, but have taken it upon myself to get all the subscribers I could for thee, as I have been taking it for the past year, and think it such a good paper to moralize the people, that I felt a great interest in getting all the brethren to subscribe that I could, without an agency. I wrote and

sent a letter last seventh day to thee, by Brother L. C. H., and he lost it, and therefore I write again.

I will get all the subscribers I can for thee, particularly, if my aid is solicited. With much respect, I remain fraternally
Thine, J. H.

We thank our good *Friend* brother, for his efforts to circulate the Review, and are especially pleased to find that its moral tone and instrumentalities for good, meet his approbation. We have appointed him our agent, and hope he may be able to send us several additional names. We wish some brother at every post office would follow his example. [Ed. REVIEW.]

MERCER, OHIO, Aug. 22d, 1853.

BRO. MOORE:—I herewith send you the list of names I have procured for the next volume of the Masonic Review.

Bro. W. is so much pleased with the Review, that he has ordered it sent to his father and father-in-law, at Greenville and Troy. His father-in-law is somewhat anti, and he has taken this method to throw a most excellent work in his hands, and not letting him know from whom it came; hoping thereby to "do good and say nothing about it."

We have a dispensation for a Lodge in Celina, and have commenced work under favorable circumstances. Officers: S. H. Clark, W. M.; R. T. McGinnis, S. W.; E. T. Williamson, J. W.; W. Hunter, Secretary; T. C. LeBlond, Treasurer; L. C. Tindlay, S. D., and M. M. Miller, J. D. We intend to have every brother that we make, take the Review; and as we have a petition or two to act upon at our next meeting, I expect to send another list of names soon. I have not had an opportunity to see the Shanesville brethren, to get their names, but expect to see them at our Lodge soon, as they have sent up a candidate and will come with him. Our stated meetings are held on Thursday evening preceding the full moon, and two weeks from that evening, so that we meet twice a month. We challenge any other Lodge in the State to beat us in the subscription for the Review. Hoping other Lodges may do as well for the Review as the "Celina Lodge" has, I must close by saying, "well done, thou good and faithful servant," to the Masonic Family. May you receive all your wages in due time, and long enjoy health and prosperity. "God speed thee."

Fraternally yours, S. H. C.

ARCHITECTURAL TERMS IN OUR CEREMONIES.

BY BRO. T. A. BUCKLEY.

It has doubtless occurred to many brethren, that the constant recurrence of Architectural Terms in our ceremonies requires some deeper explanation than the slight and sketchy one furnished in the words of those ceremonies. The defect is partially remedied in the authorized Lectures, in which a good many useful details will be found; but the object of the present observations is to attempt to show how naturally such a metaphorical use of terms has sprung up, and how well supported it is by the practice of antiquity.

In the explanation given of the tools of an Entered Apprentice it is observed that, as speculative and not operative Masons, we are required to apply a control to our own minds analogous to that which the tools of the Mason exercise over the rough material he would fain shapen and adorn. In other words, as the Masons of old did rear that matchless temple which King Solomon erected to the honor of God, so ought we to build up our bodies as "temples of the living God."*

The following passage from a Masonic work, published early in the present century, is so excellently illustrative of this meaning, that I will not apologize for quoting it:—

Operative Masonry raised that temple which was the glory of every age, till (through iniquity) its glory (like Adam's at the fall) was leveled in the dust.

But moral Masonry pulls down the altars of vice, and on their ruins raises temples to virtue, that will outlive the day of doom, survive the reign of time, outshine the sun, and flourish amid the wrecks of sinking worlds. Temples, whose foundations (when the earth shall quake, and mountains are no more found) shall never be shaken, for (when the earth and the very heavens shall depart as a scroll) these shall forever stand, for they are founded on the adamantine rocks of truth and virtue.

Let every brother of us, then (like our great and venerable Nehemiah of old, when raising the rampart round Zion), set stoutly and manfully about laying the foot-stone of, and raising this our moral fabric, and putting the cope-stone to this our temple of Zion, whose summit is to reach not to heaven, but to the heaven of heavens.—*An Introduction to Freemasonry*, London, 1819, p. 111.

I cannot produce a stronger instance of the prevalence of this usage, as applied to moral improvement, than the word "edify." In the New Testament the word is *oikodomeo*, which is rendered by *ædifico* in Latin. Now both these words, like our own "edify" originally meant *to build*, or *construct*; but so completely has the metaphorical use supplanted the original sense, that the English word is now only used in the sense of *improving* or

*2 Cor. vi. 16.

instructing. It would be useless to instance the many passages in the New Testament, in which "edification" is inculcated as a motive to be borne in view in all our undertakings. Suffice it to say, that Christian men are there considered as so many parts of a great whole, as "pillars in the temple of their God,"* and that by the right instruction and edification of each individual, we do gradually add to the stock of precious materials, and build up an *edifice* of human souls,—an offering more grateful to the great Architect on high, than the most wonderful work of practical handicraft.

Again : as the building of the first Temple was a symbol of the Jews' confidence in the promises of Jehovah,—as the rebuilding of that temple denoted the revival of hopes which they had lost by their derelictions from God,—so it was natural that, under a new dispensation, similar types should be applied to the efforts of mankind to build up the neglected fabric of their redemption ; for, although Jewish Masons must necessarily take exception at the Christian features of our ritual, yet, even according to their own *anticipations* of that Messiah whom we believe to have already been enshrined in the flesh; the same language will hold good.

So much, then, for the general principle which connects Christian and Masonic morality with the language of architecture. Let me now point out a few details, illustrating them by such parallels as the limited time I have been able to give to the preparation of this paper has suggested.

But I will first give a somewhat amusing specimen of popular objections to Masonic symbolism, taken from that most celebrated of literary periodicals, the "Grub Street Journal," February 8, 1732.

In the first place, I verily believe, and so do a great many more, that there are in the Masons' Society several, nay, a very great number of brethren, who are not Euclidical enough to comprehend an intricate mathematical demonstration, or even a geometrical definition. Neither are they instructed by their trades, such as are before hinted at ; nor can it appear by their performances, that they are taught in the Lodges to *hew, square, mould stone, lay a level, or raise a perpendicular.* How, then, can they be rightly said to be Masons ? In what part of this science can they be skilled ? Is a drawer a Mason, because he keeps his reckoning *square* ? or a tinker, because he rings his kettle by *rule* ? If a lawyer can *compass* his cause, or a bookseller erect *monumental* volumes ; if a porter stand strong as a Colossus, and an apothecary can temper his electuarial *mortars and cements*, to a new frame, and, as it were, rebuild our animal edifices, yet cannot I perceive the least tincture of Vitruvianisms, Euclidism, or Burlingtonism, in any of these.

This is very funny, no doubt ; but geometrical symbols have always, even in savage nations, formed a favorite means of il-

* Rev. iii. 12.

illustrating qualities and attributes: An upright line was as familiar an illustration of honesty and straightforwardness, as a crooked one was of the reverse. A circle, from its completeness of form, and possibly from its affinity to the shape of the heavenly bodies, as viewed by us, became an emblem of perfection and of eternity; while the sphere, from its still greater completeness and uniformity, was regarded as the fitting form for the soul after death. Thus Plutarch, in his book "On the late punishments of the guilty by the Deity," describes the souls of men as encased in a bright luminous bubble.

Again: Pythagoras considered the *cube* an excellent representative of a perfect man, and his "man of four angles" has been repeated by Plato, Julian, Hierocles, and other writers. I may as well observe, that the Oxford term, "a brick," although doubtless highly expressive of every virtue, from preaching down to riding a steeple-chase, can scarcely be regarded as a translation of the language of Pythagoras. Unfortunately bricks are oblong, not cubical.

A "smooth round" man is an expression used by Horace in a like sense, not however denoting one polished in the sense of the Greek word *trimma*, which is an Aristophanic equivalent for the English "scamp" or "pettifogger."

But if we come to metaphors derived from the various parts of a building, examples would be infinite. Need I set forth the beautiful analogy so often drawn between "the house we live in," and the habitations which we rear as a further protection for that wondrous structure?

The following lines from a Masonic poem, by R. C. Mudge, published at Weymouth, in 1819, are so full of illustrations of this application of architectural metaphors, and so generally instructive, that I trust the prolixity of the quotation will be excused.

Sublime the stately fabric will appear,
 Whilst all the Glorious Architect revere;
 The cornice with its ornamented vase,
 The noble Temple, on its solid base;
 The well-constructed arch, the fluted pile,
 The massy column, or the vaulted aisle;
 Delighted see the lofty tower's height,
 Its acme soars beyond the reach of sight;
 The ladder's mystic shade, immensely long;
 The fretted roof, in native vigor strong;
 Combining beauties, in each order chaste,
 Display the workman's skill and polish'd taste.
 The pavement's tessellated border view,
 Or mark the graceful frieze with silver hue;
 Let then your captivated sense admire
 The sable cloister or the pointed spire;

The hollow niche, or venerable dome,
 The grand piazza, or the silent tomb ;
 The ancient fathers' dedicated saint ;
 The variegated windows' matchless paint.
Seek then what's lost—by *Masonry* unfold
 The faithful records which the archives hold.
 Within our reach each useful art we bring,
 When borne on faithful hope's o'erspreading wing ;
 Soon shall the mind's mysterious glass point out
 The deep intrenchment, or the strong redoubt ;
 The rising turret, or the enfilade,
 The careful watchword, and the night parade ;
 The sloping rampart, and the horrid steep,
 The wide o'erwhelming moat, immensely deep ;
 The guarded loop-hole, or defensive mound,
 The shaded valley, or the rising ground.
 Here, then, we stop, *and moralize the whole*,
 T'enrich the mind, and elevate the soul ;
 No prejudices here we ever know,
 And merit is alike in high or low . .
 A sentimental concord we display,
 The rising temple of religion's sway ;
 Each sober tongue the sacred truth conveys,
 While virtue to the world its worth displays.
 Man's tutored mind, with gratitude arrayed ;
 More rich will shine, by bless'd Masonic aid ;
 Adorning emblems beautify the heart,
 Deriving succor from the *royal art* ;
 The stately edifice of *faith* will rise,
 When *hope* shall lift you to the azure skies ;
 Soon shall soft *charity* her temple form,
 To shield the wretched from the raging storm ;
 While strong redoubts her gen'rous train will plant,
 To shelter poverty from pining want.
 Thus wisdom shall the happy column grace,
 While *strength* and *beauty* form its modest base ;
Brotherly love, relief, and truth serene,
 Shall then adorn and beautify the scene.
 Seclusive, in their dormitory cell,
 The *triple* *graces* never wish to dwell ;
 But by gradations moving into form,
 Teach man his duty wisely to perform.

London Q. Magazine.

MASONIC DOCTRINES.

"The universal charity of a Mason is like the charity of the Mason's God, and his God is the God of love. Consider the extent of the love of God, and that only, according to his degree, is the extent of Masonic charity. In the broad circle of his affections, he encloses all mankind ; he, like the God of love, looks through station, clime and color, and

with one wish of universal good will, he wishes well to all mankind. With the compass of his mind he measures and draws the square of his conduct; and within that square, having honestly provided for those of his own household, he forms his little angles of benevolence and charity to the distressed of all communities. Nor can he possibly see any brother cold, or naked, or hungry, or thirsty, or sick, or in prison, and not exert his utmost to minister unto him the necessary relief. He visits the fatherless and the widow not out of idle curiosity, to know the extremity of distress, but from the impulse of a loving heart, to cherish and to relieve. He searches out the secret and concealed cottages of distress; pours the balm, and oil and wine of consolation into the bosom of sorrow, affliction, and misery; and through the influence of the love of God, and of his brother, he thus keeps himself unspotted from the evil of the world. This, as a minister of God, I aver is true religion; this, I aver, as a Mason, is the principle of all true and undisguised Masonry, and the conduct of every true Mason."—*Old Masonic Sermon.*

REGISTER.

OFFICERS OF DUPONT LODGE, No. 138, Dupont, Indiana.—J. A. Willey, W. M.; P. L. Perry, S. W.; A. R. Wilson, J. W.; John Williams, Treasurer; W. D. Houghton, Secretary; G. W. McArland, S. D.; D. A. Fish, J. D.; G. R. Wintersten, S. & Tyler.

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SUSPENSION.

GEORGE B. DOUGLASS, on the 20th of August, was indefinitely suspended from all the privileges of Masonry, by Milford Lodge, No. 94, Indiana.

EXPULSIONS.

At a regular communication of Concord Lodge, No. 23, of A. Y. M., held on the 2d day of July, A. L. 5853, Dr. Park M. Dickinson, a M. M., was expelled from all the rights and benefits of Masonry, for gross unmasonic conduct.

By order of the Lodge. M. FRANK, Sec'y.

CHICOT Co., ARKANSAS, July 2d, 1853. A. L. 5853.

FREDERICK SPILLMAN, on the 2d of August last, by Greenville (Ohio) Lodge, No. 143.

JAMES M. JENKINS, on the 12th of April last, by Baraboo Lodge, No. 34, Baraboo, Wisconsin. Said Jenkins has started for California, and the brethren there are cautioned against him.

JAMES G. LANE, on the 16th of August last, by Noblesville Lodge, No. 57, Noblesville, Indiana.

OBITUARIES.

DIED, at the residence of his mother, in Flushing, Belmont county, Ohio, on the 31st of May last, Dr. Samuel L. Ramage, a highly esteemed member of Clinton Lodge, No. 15, at Fairfield, Iowa.

DIED, recently, at his residence in Irville, Ohio, Bro. Thomas Edwards, W. M. of Union Lodge, No. 184, located in that place. Bro. Edwards was made a Mason in Lafayette Lodge, No. 79, Zanesville, Ohio, in 1848. He was highly esteemed by all who knew him, and his early death will be severely felt by his Lodge.

DIED, at his residence, in Wapello, Iowa, on the 12th of August, 1853, Bro. David Morgan, a most worthy and exemplary brother, aged 62 years. The Lodge adopted suitable and expressive resolutions of respect for his memory, and of sincere sympathy with his bereaved family. JOHN T. BURRIS,

Sec'y of Wapello Lodge, No. 5.

DIED, in Lexington, Mississippi, on the 13th of July last, Mrs. Lurinda, consort of Bro. Edwin Lemon, in the 30th year of her age. Mrs. L. was formerly of Wayne Co., Indiana, and removed to Mississippi about a year since. We sincerely sympathise with brother Lemon in the loss he has sustained. Her life was a beautiful exemplification of the truth of our holy religion; and, as might be expected, her death was peaceful. May her husband and orphaned little ones be under the special protection of "our Father in heaven." [ED. REVIEW.]

EDITOR'S DEPARTMENT.

A NEW VOLUME.—The present number commences a new volume, and we are determined, if possible, to make it superior to its predecessor. We have been longer engaged in this work than any other man in the west or south; our facilities are superior to any of our contemporaries, and we are resolved to make them available, for the benefit of our subscribers. The author of the "Light of the Temple" has commenced a new article in the present number, which will run through the year. It is one of great interest, and is written in that captivating style for which the author is celebrated. Several new contributors appear in the present number, and more will be added from time to time. We are satisfied, that every brother who reads the Review, and *pays* for it, will feel that he is not only getting the worth of his money, but aiding in the dissemination of truth, and in improving and elevating the Craft.

NEW YORK.—A proposition has been started to divide the Grand Lodge of New York. We feared when it was first suggested some months since, that it would be productive of discord; and by a printed circular just received, we fear this will be the result. Hold on, brethren, let there be quiet and unity a few years in the Empire State.

ADVERTISEMENTS.—We invite the special attention of those interested, to the business cards of our brethren on the cover of Review. Go and try them, and you will find them all right. They are among the best in their line of business, and we can confidently recommend them to your patronage.

NAMES of subscribers should be sent by mail, but the money can be sent by private hands, by draft or by express. Send us no money by mail unless we give you special directions to do so.

THE GRAND LODGE OF OHIO will meet on Tuesday, the 18th of October, in Chillicothe. The Grand Chapter and Grand Encampment will meet at the same place on the previous Thursday. As we shall be in attendance upon all these bodies, it will be a favorable opportunity for our subscribers, owing for the present or past year, to remit us the money by their delegates. We earnestly request our subscribers in Ohio to remember this and pay up. Many owe us yet for the last year. This is wrong. They should pay up at once, for we greatly need it. The sum is a small one to each individual, but the aggregate will be considerable to us. Our expenses are heavy each month, and we have to pay promptly. We hope each of our subscribers will pay *as* promptly, and thus enable us to meet *our* liabilities. Send up the amount, brethren, to the Grand Lodge or Chapter.

Now is the time to subscribe for the Review. Begin with the year, take care of every number, and at the close of the year, have it bound for preservation and future reference. Every year adds to its value, while it helps to increase your masonic library. Our terms are \$2 00 per year in advance—or before the first of January. We are printing a large edition, and shall for some months be able to supply all orders. Yet it is better to send on your name immediately.

ASK OTHERS to take the Review. Ask every brother you see; try to get it into the hands of every Mason. Let every brother feel an interest in increasing the circulation. Those not of the craft would frequently take it if requested.

IN ADVANCE.—We issue this number in advance, that we may have time to re-arrange our books for the year, and settle up. The next No. will be issued on the first of November—its regular time.

ONCE MORE.—Let every one who receives this number, who has not yet made a trial, make a strong effort to procure a large list for the Review. If you can't procure a large list, get as many names as you can.

THANKS.—We tender our thanks to many brethren in different States, for their noble efforts in behalf of the Review. Many have sent us large lists of subscribers for the present year. We would name them all if we could. From our heart we thank you, brethren; and in addition to our efforts to deserve your kindness, can only pray that you may share largely in the blessings of Him "who giveth liberally and upbraideth not." Heaven bless our friends—and enemies, if we have any.

ARREARS.—Many of our subscribers for the past year have not yet paid. This is wrong—it is unjust to us. We have done our part faithfully, and we hope our friends will not require us to wait any longer for our pay. We dislike to dun our subscribers; but our necessities *compel* us to request payment. Those who know themselves indebted to us, will, we trust *immediately* pay up.

NEW ORLEANS.—At this present writing, our sister city of New Orleans is being scourged as no other city has ever been in the U. States. The terrible ravages of the yellow fever are beyond all precedent, and the sympathies of the whole country are excited in behalf of that afflicted people. Money has been contributed in most (why not in all?) of the large cities of the country, to furnish aid to the sick and suffering in New Orleans; Cincinnati having raised for that purpose, over twelve thousand dollars. Our brethren of the fraternity here, after giving to the general fund in proportion to their means as other citizens, have nobly gone to work and raised twelve hundred dollars to assist our masonic brethren in New Orleans. This is the genuine spirit of Masonry.

OUR DEPUTY GRAND MASTER, Dr. Bigelow, of Cleveland, we learn, died recently of yellow fever in New Orleans. We have not learned particulars.

BOOKS AND STATIONERY.—We take pleasure in saying that Bro. J. Ernst, 112 Main street, has been re-filling his magnificent store with a *full* assortment of Books, Stationery, and Blank Books—the latter of his own manufacture. Our friends visiting the city, who need School Books, or any thing else in his line, will find it to their interest to give him a call. The Review Office is over the Store, and our friends below stairs will show you up to our sanctum, where we shall be glad to see you. Call in; and call up.

HOCKING SENTINEL.—We had the pleasure, on our late visit to the Hocking Valley, of a glimpse at Bro. Case, of the Sentinel, a neat and spirited paper published at Logan. We had not time to visit his sanctum, but greeted him on the *Quarter Deck* of a Canal Boat. We regret we could not tarry to examine the outlines and “internal qualities” of his youthful city, but hope for better luck next time.

NEW LONDON, IOWA.—There is a flourishing young Lodge at this place, which is BUILDING rapidly and well, and promises much usefulness in the future. The officers are: W. R. Crain, W. M.; W. C. Hobbs, S. W.; L. Mullen, J. W.; C. B. Hendershott, Sec’y.

OLD NOS.—We are badly in want of the April, May, June, and September Nos. Any of our old subscribers who do not get them bound, and will send us by mail any or all of those Nos. will receive our thanks, and we will gladly pay for them in the bargain. We especially need the September No. Oblige us in this matter, brethren, and we will take good care not to get out of copies again, if we can help it.

GREENUPSBURGH, KY.—In our notice of the celebration at this place on the 24th of June, we said the officers were installed by “Bro. Davis.” We *should* have said, Bro. A. C. Davis, of Portsmouth, Ohio. We may also remark, that Bro. A. C. Davis is a diligent and faithful workman; and it gives us much pleasure to add that the Lodge, Chapter, and Encampment, at Portsmouth are all in a highly flourishing condition. May it long continue.

PENNSYLVANIA.—We have received the proceedings of the Grand Lodge of this State, or rather an *abstract* of *some* of the proceedings for 1851 and 2, together with an address of the Grand Master on the 27th December, 1852. The Craft seems to be flourishing in the Old Key Stone State, but the printed proceedings are very meager.

THANKS to Bro. King, of the Masonic Union, Port Byron, New York, for valuable documents. May he live long and be always happy.

NEW HALL AT CHILLICOTHE.—We understand that this fine building will be completed in time to accommodate the Grand Lodge at its next session.

A NEW LODGE has been organized in Dublin, Indiana, and bids fair to be a prosperous and useful Lodge. There are some excellent brethren in that place and vicinity, and we have no doubt they will make one of the best Lodges in that county. See, brethren, “who can best work and best agree.” The officers are: E. Southwick, W. M.; A. Goode-nough, S. W.; T. T. Hunt, J. W.; D. W. Hunt, Sec’y.

GRAND LODGE OF CALIFORNIA.—There are already thirty-one chartered Lodges under the jurisdiction of this Grand Lodge. One of these Lodges is in the Sandwich Islands, and is said to be prospering. A Dispensation has also been granted, we believe, for a Lodge in Chili, South America. Thus the Royal Art spreads over the world with the progress of civilization.

Our old friend and Bro., Isaac Davis, formerly of Ohio, has been appointed Grand Lecturer in California. May he live long and be useful.

HOTEL.—We recommend our brethren to stop at the Winne House, corner of Third and Broadway, when they visit this city. Bro. Winne will make them feel at home.

ENCOURAGING LETTERS.—Recently we have received a good many letters that are well calculated to encourage us in our labors. We will give extracts from two or three, simply to show how the Review is appreciated among the Craft.

A brother from Kentucky writes :—"I hereby notify you to continue my name as a yearly subscriber to the Review as long as you continue the Editor, and my life is continued, and on the faith of a Mason you shall have your money. I assure you that I would not be without the Review for double its cost. I heartily wish the Review could be in the hands of every Mason in America, for I am sure its teachings would make them wiser Masons and better men."

One from Ohio says :—"I have been so well pleased, and received so much valuable knowledge from your excellent Review, that I have been induced to try and enlarge your subscription list, and have succeeded," &c.

Another from Indiana writes :—"For fear I did not tell you to continue my subscription to the Review, I write and ask you to do so, as I am well pleased with it, and always read it first of any that I receive—and I take six papers."

Another says :—"I wish you to continue to send me the Review, and consider me a subscriber as long as I can pay for it, and when I can pay no longer I will write you."

We have received hundreds of similar letters, and feel encouraged to go on and "try again."

LITERARY NOTICES.

MANUAL OF BIBLICAL LITERATURE. By W. P. Strickland, D. D. This is a new work from the press of Carlton and Phillips, New York, and, as will be perceived by our readers, is written by one of our regular and talented contributors.

The work before us is "designed as a guide, or hand book, whose province it is to direct attention to the vast fields of sacred Literature, and furnish directions, by the aid of which, the treasures therein contained may be discovered and garnered up." The Bible cannot be studied too thoroughly, nor its vastly important truths be too well understood. It furnishes a noble field for study and thought, and its revelations involve the eternal welfare of the soul. We are persuaded that Dr. Strickland's "Manual" will prove a valuable aid in the acquisition of Biblical knowledge; and especially in Sunday schools and Bible classes, and by the student of Divinity, will its aid be appreciated. We thank the author for a copy.

THE NEW YORK JOURNAL. This is a new weekly quarto of 16 pages, the first number of which is on our table. It is published at \$1 00 per year, by P. D. Orvis, No. 75, Nassau street, New York. From the specimen before us, we predict it will be a work worthy of extensive patronage. We have not seen any numbers subsequent to the first, but hope to receive it regularly.

THE MASONIC JOURNAL, published at Marietta, Georgia, and edited by Bro. S. Lawrence, is always welcome to our table. It merits, and should receive an extensive support from our southern friends.

THE MUSICAL REVIEW AND CHORAL ADVOCATE. The number of this work for August is on our table,—elegant, entertaining and *musical* as ever. It is an admirable work. Published by F. J. Huntington, New York. One dollar a year, in advance.

WASHINGTON COUNTY, PA. Our old friend, Dr. Creigh of Washington, Pa., is about to publish the history of Masonry in Washington county, since 1792. It will embrace the proceedings of the Legislature touching Masonry, together with the protests, votes, &c. That period is denominated "years of darkness." We predict there will be some developments in the work that will startle some of our younger brethren. The materials are ample to make a work of great interest, and Bro. Creigh is fully competent to the task.

DANENHOWER'S LITERARY BUDGET. This excellent work is to be published weekly after the first of January next, at \$2 00 per year. It will be a weekly budget of notable events of the day, original tales, sketches and poems, by western authors. The western public should patronize it. Published by W. W. Danenhower, No. 123, Lake street, Chicago, Illinois.

THE GENIUS OF LIBERTY. This beautiful little monthly comes regularly to hand. Our good sister Aldrich, battles bravely for woman's rights, and is herself a living example of the inherent power of woman, and seems determined to triumph. We wish her success in every "good word and work."

The Genius is published at 181, Main street, Cincinnati, at one dollar a year.

FERN LEAVES FROM FANNY'S PORT FOLIO. It is useless for us to say anything of this work, for its fame is going all over the land. Every body has read it, or *will* read it, for it captivates all hearts and brings a tear or a smile, and often both, from every reader. For sale by J. Ernst, 112, Main street.

DECK AND PORT. This book has been some time before the public, and has become a general favorite. It is from the pen of the Rev. Walter Colton, U. S. N. None can read Mr. Colton's books without being instructed, improved and gratified. This is a work to be read in leisure hours, after the mind has been burdened with the cares and toils of business. Buy and read it by all means. For sale by J. Ernst, No. 112, Main street.

THE NATIONAL MAGAZINE. This is a large and beautiful monthly of 96 pages, admirably gotten up, and *well* filled. It is designed as a popular work, yet its literature is of a pure and elevated character. Its illustrations are good; and we have not seen a work in a long time that we should more willingly place in the hands of our children. It *ought* to have a circulation rivalling Harper, and if the proper efforts are made, and the right kind of periodical literature is appreciated, it *will* have. Published by CARLTON and PHILLIPS, New York. For sale at the Book Room, corner 8th and Main streets, Cincinnati.



VOL. X.

CINCINNATI, NOVEMBER, 1853.

- NO. 2.

TERMS OF THE REVIEW.—Two DOLLARS per annum, payable in all cases in advance. Subscriptions must always begin and end with the year, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out unless ordered. Names can be sent by mail, but no money. That can be retained until it is sent by private hands, or is ordered.

Office, No. 112 Main Street, over J. Ernst's Bookstore, Cincinnati, Ohio.

THE ASTROLOGER OF CHALDEA,

Or, Masonry in the Orient.

BY THE AUTHOR OF "THE LIGHT OF THE TEMPLE."

CHAPTER II.

The sacred festival at Eden was ended, the king and his nobles with the multitude had returned to Nineveh. The fire-worshippers from the mountain, the astrologers from Persia, and the priests from Ur, had left the mystic circle, the sacred altar and the consecrated bower, and had returned to their respective homes, more than ever impressed with a sense of the greatness and glory of their fire-god.

As the young Astrologer journeyed thoughtfully along, one of the high priests of the temple accosted him.

"Abram, my son, didst thou find peace and happiness in the sacred bower?"

"No, father," rejoined Abram, "not in the sacred bower, nor from the sacred tree nor holy altar, nor yet from the bright face of the god of fire."

"Whence then the radiance of thy countenance, which shone

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with such brightness on the festal day, and which even now is overspread with sunlight joy?"

"O, holy father, I saw a form you could not see, whose glory outshone the sun, and in whose radiance the moon and stars would fade away into the darkness of midnight. It was a manifestation of the Great Spirit, by whom the sun and moon and stars were made, the great first cause, himself causeless because unbegotten, the God over all and blessed forever."

"Did he speak to thee, my son?"

"Not in words of man's speaking, holy father. I heard no voice; but from that radiant glory there came a mysterious spirit language which my soul understood. O, the rapture of that hour. My soul was filled with most extatic bliss, and I knew it was the Great Unknown who appeared to me."

"Ah, my son, I fear it was an optical illusion produced on thy fevered imagination, a mere hallucination of thy mind, caused by the fire-god, who loves to bewilder the senses of his devout worshippers. Thy deep thoughtfulness and seclusion for many days before the sacred festival, of which I have heard so much, has so wrought on thy nervousness as to exalt thy imagination beyond the range of sober reflection."

"Nay, father, I am fully persuaded of what I saw, and I know by direct inward consciousness that God, the God of heaven, has appeared to me. The vision of the temple is realized, the star of my destiny has risen to go down no more forever. Joy, joy, forever! What for long years I sought, with a devotion you well know, holy father, in the adoration of the sun and the moon, and the study of the stars, has at last come to my possession. Call it a delusion if you may, but the happiness I sought, at last I have found."

"Will Abram forsake the gods of his fathers, whom all Assyria, Babylonia and Persia worship, to follow this strange light which has so bewildered his brain? Will he turn away from the holy fire and dash the sacred cup from his lips?"

"Nay, holy father, I but return to the worship of the one living and true God, which our fathers adored beyond the great flood, but whose glory was obscured and shut out from the sin darkened vision of their descendants. This God they once knew, but not liking to retain his knowledge, their foolish imaginations became darkened and they turned aside to the wor-

ship of the creature instead of the Creator. The stars are but the stepping places up to his glorious throne, and the sun and moon but lamps to illumine the way."

"Thus saying thou assumest a knowledge and authority beyond thy years. Go, my son, and learn from the records of the temple that it is not given to youth to speak thus condemningly of the religion of thy country and kindred, but in all subjection, to learn obedience to the powers that be ordained of the sun, and observed by all the kings, priests and astrologers of the realm." So saying, he left him, and they continued their journey.

The events of the last few days had filled the mind of the young Astrologer with profound emotions. The wild and restless sea of thought had been calmed by a power above all the influences of the gods of Assyria; even transcending the secret rites of the priests in the temple of Ur, or the more mysterious ceremonies of the magicians in the temple of Belus at Babylon. The great Creator had revealed himself, and his all pervading presence had filled his mind with a peace tranquil as heaven and boundless as eternity.

Though he no longer gazed upon the sun and moon and stars as his gods, yet they never seemed half so lovely in his sight. He looked upon these bright orbs, not as his creators and the arbiters of his destiny, but as the creatures of Jehovah, and the reflections of his wisdom and power, forming a bright pathway up to his glorious throne on high. He was no longer left to spell out darkly in the works of nature his uncertain destiny, for revelation had given him a key by which all the mysteries in creation and providence were unlocked, and their most intricate and difficult problems were solved. He was not left to infer his immortality from the fact that he had entered the mystic circle and partaken of the holy cup, but he felt the new eternal life welling up from the deep fountains of his unsealed nature and spreading rapture through all the chambers of his soul. Deeply versed as he was in the occult sciences, the study of which he pursued with passionate fondness, the change which had come upon him and the deep and powerful emotion which it excited, was far more absorbing than the lore of magic or the sublime study of the stars. Before, he could only dimly trace the footprints of the great

Unknown in the earth and the heavens ; now he realized his presence and his power, and felt that he lived and moved in the great source of light and life, concerning whom

“ The sun itself was but his shade.”

Before, he looked through nature vainly hoping to find God ; now, he looked through God upon nature, and the sun and moon and stars, and the earth, he saw to be the work of his hands.

Under such a happy transformation he returned to his father's house at Ur. It was not long until he made Zerah, for that was his father's name, acquainted with the wonderful vision he had at Eden.

It is said, “ the heart knoweth its own bitterness and strangers intermeddle not with its joy.” His father, though a priest of the temple, did not know the disquietude and anxiety which brooded over the mind of his dutiful and affectionate son. He had frequently chided him for his unrest and the over zealous devotion which had recently characterized his nocturnal studies. He saw that the vigils which he kept were making fearful inroads upon his frame, all of which were read in the pale cheek and trembling hand, but he knew nothing of the anxious thoughts and gloomy fears that drank up his spirits. Deep in his own heart he hid his sorrows, which, like a worm in the bud of a beautiful flower, was working death to his expanding hopes. Sorrow shuns the world's cold gaze and courts retirement, and as the stricken deer seeks its native bower to bleed and die, so Abram sought his grotto and spent whole nights in solitude and prayer.

Now that the night of his darkness and sorrow was past and the day of his joy had come, filling him with brighter visions than ever came to him in his happiest dreams, he would make others partake of his joy.

Into that anxious father's ear did he pour the tides of his full and joyous heart. Zerah looked sad, for he feared that much study had deranged the mind of his dearest child. To avoid this dreaded result he had sent him away with the young priests and astrologers to Eden, that amid the gay throng that would gather there, and the exciting scenes of the sacred festival of the sun, his mind might recover its wonted tone, that thus restored he might be the same joyous youth he was in other days.

"Why does sadness cloud my father's brow? Such happiness to thy son should not make thee melancholy."

"Ah, my son," said the anxious parent, "if it were real happiness I could rejoice with thee, but I fear with priest Benoni that thou art walking in the sparks of thine own kindling, and not rejoicing under the inspiration of what thou callest the Great Spirit. Others have been smitten by the sun and moon, and thy strange furor may have been occasioned in the same way. Were it so I would rejoice, for whom the gods of fire and light love, are often thus entranced."

The father was evidently as much a stranger to the elevation of mind enjoyed by the son as he was of the source whence it emanated, and hence could not enter into his feelings or partake of his joy. It was a new and strange development, and as there did not seem to be any aberration of mind in regard to other subjects, but rather, if any thing, an increased clearness and strength of intellect, with a quietude and peace to which the father knew he had been a stranger for some months past, the whole thing was invested with a mystery which the aged priest and magician was unable to solve.

To the patriarch it was a new manifestation, a new religion, for ever since Cain was driven from the face of the Lord at the place of worship on the east of Eden, where stood the cherubim and the infolding fire, had he and all his descendants turned to the sun, and stretching out his hands, worshipped God in that bright orb. So, in the days of Enos and Seth and *Tubal Cain*, did they worship the Great Spirit through the sun, and as the moon and stars were placed on high to be the regulators of the universe were they also worthy of being praised and glorified, and they built temples to the stars and looked up adoringly to the host of heaven.

To the mind of Zerah, however, there was one thought which seemed like a forgotten dream revived by the singular experience of his son. He had heard of a chosen few among his ancestors of whom it was said they were taken into the secret counsel of the Great Spirit, and that they refused to worship the hosts of heaven. The names of these illustrious patriarchs were Enoch, Methuselah, Noah, Shem, and Eber, the former of whom had particularly special interviews with God, walking and talking with him face to face as man would hold converse

with his fellow man, and who was finally carried away, soul and body, to the grand council of heaven.

Ancient tradition informed him, that years after the translation of Enoch, the patriarch Noah and his family were preserved in an ark from the great flood which destroyed the rest of mankind. He had also heard of Job, a priest and prince of great wealth and influence in Arabia, who, in answer to those that called in question his integrity, said "If I beheld the sun when it shined or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, I should have denied the God that is above;" and of others in Canaan who enjoyed similar divine manifestations. While thus dwelling upon these reflections he became more than ever interested in the wonderful recital of his son.

"Can it be," said he to himself, "that God will appear and make himself known to mortals. Can the ineffable light and glory be so veiled as to be seen by human eyes. Surely none by searching can find out the Almighty; and if any are thus favored it must be by divine manifestation."

What was hidden from the father and the aged priests and astrologers, and was lost amid the corruptions of Assyrian worship, was revealed and restored to the son. Being unable to convince his father and the priests of the temple, of the reality of the wonderful revelation, Abram sought his wonted retirement in the grotto, and held communion with the Father of his spirit.

A grand festival was to be held at Nineveh, in honor of her proud and mighty king. Weeks were spent in making preparations which were on the most magnificent scale. To this brilliant *fete*, princes and nobles from Babylon, with priests and astrologers from Ur, and the magi from Ispahan, were invited. Expectation was raised to its highest pitch, and all anticipated the rarest enjoyment.

The invitation extended to the astrologers of Ur would of course include the young and gifted Abram, and he contemplated the visit with no ordinary degree of pleasure, as it would afford him not only an opportunity to see the vast metropolis of Assyria, and furnish him an occasion for becoming acquainted with its astrologers, but the hope was strongly indulged that perchance he might meet the idol of his heart, his beloved

Sarai, to whom he had already plighted his vows, and whom at Eden he had promised to visit whenever opportunity should present.

The journey was to be accomplished by water, and boats were prepared for that purpose. Every thing being in readiness, and the time having arrived, the party embarked, and the fleet being loosed from its moorings at the quay, gently glided down the Tigris.

The scenery along the banks, always beautiful, presented at this season of the year a peculiarly attractive appearance. The valley on either side spread out in gentle undulations and was covered with plants and flowers of every hue. The grass and shrubs which skirted the margin of the river down to the water's edge, made the stream appear in its meanderings to flow through beds of living green. On the west, far over the magnificent plains of Mesopotamia, the dim outlines of the huge tower of Belus, with its astronomical observatory, surmounted by the colossal silver statue of Jupiter Ammon, could be seen as it were sculptured on the deep blue of the sky. On the east rose the lofty summits of the Ti-yari, covered with trees and herbage.

The sight of the observatory at Babylon occasioned a lengthy discussion among the astrologers and priests in regard to the recent discovery which had been made in the planetary world. The chief astrologer of Babylon had discovered a new star, which possessed a form and shone with a dazzling brilliancy different from any which had been found in the astrological annals of Babylon. It assumed ever and anon mysterious forms, now radiating an intense brightness, and then, as if unable to support its splendor, fading away until its light was like that of another star. An account of it had been written out and sent to the king and the various astrologers in Babylonia and Chaldea, but as yet none were able to give it a name, or decypher its meaning. It seemed to have taken the place of one of the holy seven.

While engaged in these speculations the time passed quickly and pleasantly away, and the boats neared the place of their destination.

At length on the eve of the grand festival, the walls and towers of Nineveh appeared in view. It was approaching the

noon of night on the second day after their departure from Ur, as they neared the gates of the proud capital which opened from the east and the west. The lights which streamed out from the fifteen hundred lofty towers on the walls, seemed to the approaching company like a vast circle of burning stars hung around the city.

Having followed the course of the river to the western side of the city, the party left their boats and entered the outer gates which opened upon the bank of the river. Within, the city was illuminated. Multitudes could be seen strolling through the pleasure gardens, while in many a palace as they passed on their way they witnessed brilliant illuminations, and heard the joyous shout of the gay revelers as they tripped to the notes of sackbut and harp, dulcimer and viol. Every heart seemed wild with joy at the arrival of the grand festival.

As they approached the king's palace, rising from terrace to terrace, a scene of magnificence burst upon their view, grand beyond description. This stately edifice occupied a large square in the center of the city. It stood on an elevated platform, and had two grand entrances, one on the east, looking out upon the mountains, and the other on the west, overlooking the Tigris and the vast plain of Mesopotamia. The immense gateway formed by a pair of human headed bulls, fourteen feet long, wearing a lofty head dress richly ornamented with rosettes and edged with a fringe of feathers, opened, as we have already seen, to the west. The entrance formed by these colossal bulls was fifteen feet wide. It was paved with large slabs of limestone. To the right and left stretched away the walls and lofty towers of the city. Through this gateway a continued stream of human life was passing. Behind these colossal figures, and between the outer and inner face of the gateway, were two chambers seventy feet long and twenty-three wide. Beyond the first gate were two others, guarded by human headed bulls and winged lions. After ascending several terraces, by means of flights of steps made of immense squared stones, flanked with buttresses, on which at regular intervals were colossal human headed lions and bulls, the party reached the propylæum at the foot of a wider and more magnificent flight, composed of alabaster slabs elaborately sculptured with many a curious design. On a monolith, at the

base of this flight, were placed two immense lions whose fierce aspect, as they stood revealed in the light of the grand hall above, would strike terror to those who were unaccustomed to gaze upon such grim colossal guards. The propylæum was covered with square slabs of alabaster, pure and white, ornamented with the most rich and beautiful sculptures. At the grand entrance hall, which was arched and supported by immense pillars, stood two enormous human headed sphinxes, while on either side in the wall were sculptured human headed winged lions and bulls; next to which were six human figures of gigantic proportions.

Passing the grand portal they found themselves in an immense hall, hundreds of feet in length and breadth, and rising up from columns to a great height. The roof was flat, and that part of it immediately over the center of the hall was consecrated to the priests, where they kept the holy fire burning day and night, and offered up their sacrifices to the hosts of heaven. This place could be reached from the different entrances by a circular stairway. Around this hall were three others on an equal scale of magnificence, though not of the same immense size. Above and adjoining these were chambers spread out in every direction, amounting to seventy in number, the floors and walls of which were composed of alabaster, sculptured like those of the grand hall. The ceilings were finished with cedar from Lebanon, acacia wood from Horeb and Sinai, and fir from the Tiyari. Surrounding the whole immense pile were columns of white granite supporting entablatures richly ornamented with every Assyrian device.

In a recess formed by columns stood the throne of the king upon an elevated platform. This throne was supported by three rows of figures, one above the other. The wood was most richly and elaborately carved and inlaid with gold and ivory. The legs of the throne ended in pine shaped ornaments. Over the high back was thrown an embroidered robe of the most rare and beautiful material. The footstool was of the most elegant form and encased with gold, the legs ending in lion's paws.

On this throne was seated the proud monarch of Nineveh, and around him were the thousands of the princes, priests and astrologers of Assyria. On this night he was attired in a style

of gorgeous magnificence. Long loose sacerdotal robes of the richest purple, highly ornamented with crescents and stars of gems and gold, and edged with tassels and fringes, surrounded his person. On this occasion the king wore a conical shaped tiara or crown on his head, somewhat resembling the mitre of a high priest, ornamented with crescents and stars of gold and gems so arranged as to represent the constellations. Round his neck were hung the four sacred signs, the crescent, the star or sun, the trident, and the cross. Above his head were suspended the mythic symbols of Assyrian worship, the winged globe, the crescent, the star, the bident, and the horned cap. In front of the throne, on the alabaster pavement, was sculptured a crescent in the midst of a many rayed star representing the sun and moon. Immediately in the rear of this was a table containing many sacrificial objects, and adjoining was the holy altar on which burned the sacred flame. Around this in the rear stood the priests in semicircular form, arrayed in sacerdotal robes, while around the whole was inscribed the mystic circle.

CHAPTER III.

The midnight ceremonies of the grand festival were being performed, and just as Abram and his companions took their stations around the circle, the high priest from a burning censer lighted the sacred urn upon the altar, and elevating the consecrated cup, blessed it and presenting it to the king, who drank of its sacred contents, it was passed around among those within and those without the circle.

The young Astrologer from Ur did not partake of that cup. He had pledged faith and obedience to another God, and he could no more partake of an idolatrous sacrament than he could worship the gods for whom it was instituted. He had entered into covenant with the God of heaven, and he could not recognize the gods of Assyria as the objects of his worship.

There was one in that vast and brilliant assembly whose gaze was fixed upon the young Astrologer from the time he entered the hall. In an apartment dedicated to the queen and the noble ladies of her court, which was somewhat elevated above the marble floor and on a level with the throne, sat a young and lovely princess whose sad and thoughtful countenance indicated the deep reverie of her soul.

"Can it be," thought she, "that Abram has renounced the religion of our fathers? If not, why does he refuse the sacramental cup. But he seems to be troubled. A shade of sadness is on his brow. Would that I knew his thoughts. O that I could speak to him."

While thus she mused with eyes intently fixed on the subject of her thoughts, Abram cast a glance at the gallery, and as eye met eye in mutual recognition, quick as the electric flash along the conducting medium, there was an intercommunion of soul. The mysterious affinity which bound their hearts together annihilated the distance between them, and that language which is known and interpreted only by the spirit, at once became the medium of communication between those loving hearts.

The sacramental service being ended, the king rose from his throne and presenting his scepter, every head was bowed to do him reverence, while a shout went up from that vast assembly which reverberated through the lofty dome and was echoed back from the surrounding chambers, "O, king! live forever." Then laying aside his scepter and touching his lips gently in token of silence, every voice was hushed and deep earnest attention sat on every countenance. Addressing the listening throng, he said, "O. princes and rulers, priests, astrologers and magicians, my most worthy servants and safe-guards of Assyria, a new star has appeared, a new god has taken his throne in the heavens, outshining Orion and the Pleiades, and to the chief astrologer, Aram, it seems even brighter than Venus, though far beyond its orbit. It doubtless heralds the approach and has marked the birth of some distinguished prince, or it may be some rival king. If any one can tell me the sign of this star and what it meaneth in astrology, his desire shall be granted even to the richest province of my realm."

It was a moment of intense interest, especially to every astrologer assembled there. The astrologers of Babylon, from the depths of whose astronomical well the star had been discovered, had searched all the records in the temple of Belus, but, as before remarked, unable to solve the mystery of the strange appearance of the wonderful star, were dumb. The eastern Magi, whose deep astrological researches caused them to vie with the astrologers of Assyria, and the astrologers of Nineveh who had searched the chambers of record and had un-

rolled all the annals of antiquity, were alike unable to give a satisfactory answer to the king.

Abram had been to Babylon and from the well and observatory of the temple had gazed upon the mysterious orb. His intense devotion to the study of the science had secured for him a name and a fame as an astrologer which extended beyond the circle of astronomers attached to the observatory in his native city, and no sooner had Aram discovered the celestial visitant than he sent for the youthful astrologer. He was therefore perfectly aware of the interest its appearance had excited among all classes, and from what he had learned, knew that it would claim the attention of the king and court of Nineveh at the festival. To him the star bore a greater resemblance to the blazing fire on the summit of the temple of Ur, than to the soft luminous rays which radiated from the other stars in the heavens. As the result of his observations he came to the conclusion that it was not a new star, but from its position must be one belonging to the constellation in which it was discovered, and that it only assumed a new appearance by mysteriously robing itself in garments of fire. The meaning of this he could only conjecture or explain by the hypothesis that it was the star of some proud monarch's destiny, and its conflagration and consequent final extinction indicated the fate of a king and his empire.

There, outspread before the king and astrologers were the astronomical tables and legends of Babylon. The astronomical records of Persia were also introduced, embracing the researches made in India and China. Before the king were the ancient annals of Nineveh, but in none of them was to be found an answer or a clue to the solution of the royal question. All acknowledged their inability to unravel the mystery connected with the strange and wonderful star.

At this crisis Abram gently advanced, and bowing courteously to the king, said in a tremulous voice, "O king, live forever! To me it is given to answer thy question. The star is not a strange messenger heralding the birth of a king or the invasion of a rival, but a star of destiny, whose fiery glare is a sign of desolation and final ruin. It is the *Mene, Mene, Tekel, Upharsin*, of some doomed monarch and his empire."

At this announcement the eyes of the king, which until now

had been riveted on the prophet-astrologer, grew dim and glassy, his head fell, his hands trembled, and a shudder passed over his whole frame.

After his emotion had somewhat subsided, he rose from his throne, and, extending his scepter to Abram, exclaimed, "O princes, rulers, astrologers, and magicians, I do now decree that Abram be constituted, by royal authority, the Chief Astrologer of my realm, inasmuch as he hath a wiser spirit than ye all."

Then said he to Abram, "Ask, my son, what thou wilt and it shall be given to thee, even to the half of my kingdom. The gods have given thee wisdom above thy years, and thou shalt have whatsoever thou dost desire."

Every eye was now turned upon the young astrologer of Ur, and as the Archimagus or Grand Master of Babylon advanced and delivered the jewels of his office to the king, who placed them with his own hands upon the person of Abram, every one in that brilliant assemblage did him homage, while the astrologers and magicians paid grand honors to their newly invested chief. When the ceremonies of installation were ended, the prophet-astrologer turned with joyous and thankful heart, and approached the young and beautiful princess who stood among the nobility of her sex a deeply interested spectator of the scene.

She was, as we have already remarked, a blue-eyed maiden, of unusual beauty and symmetry of form. Often did the young astrologers and priests of her native city, Ur, gaze upon her as she would glide to and from her bower at eve beneath the silver light of the moon, to worship the hosts of heaven; or at early morn, as with fixed and steady eye she would watch the rising of the god of fire as his beams would first kiss the distant mountains.

She was now away from her loved home, but happy memories of other days ceased not to awaken the most pleasant associations. As a princess, she was arrayed in a style of magnificence suited to her rank. A rich robe of crimson elaborately decorated with gems hung gracefully over her well rounded shoulders. Dark glossy tresses fell in curls on her inclined neck of snowy whiteness. On her head was a turban of the richest silk, in the center of which was a gold star radia-

ted with diamonds. To the youthful Astrologer she was a prize more valuable than all the wealth and power and glory of Assyria. Every eye was fixed upon the now young prince and princess, and as Abram took her by the hand and led her to the mystic circle, in front of the throne, every heart partook of the general joy. Presenting her to the king he said, with a voice tremulous with emotion, "O, king, I accept thy generous offer. I ask not to be the ruler of a realm : I ask not wealth nor power ; but I ask, as the betrothed of my heart, she who stands before you, my loved and long lost Sarai."

"Thy desire is granted," said the king, and rising from his throne and joining their hands, he pronounced them husband and wife, in the name of the sun. Then embracing and kissing them, he added, "On Abram and Sarai may the gods of Assyria shed their mildest rays. May the stars of their destiny never grow dim or expire."

Though the king was evidently troubled, as the interpretation of Abram augured no good to his destiny and that of his empire, yet he ordered music and dancing. Flowers were strewn in thick profusion by fair hands, on the tessellated floor in front of the happy pair as they walked arm in arm among the joyous throng to receive their greetings. The sacred dance,—for all the amusements of the Assyrians partook of a religious character—then began, and all partook of the general joy, which ceased not to reverberate through the halls of the palace until the rising of the god of fire ended the royal festival.

A YOUNG LADY'S OPINION.

ATHENS, Pa. September, 1853.

MR. EDITOR—DEAR SIR—I have had the pleasure for the last few months, of reading your very interesting and able "Review," and so highly gratifying has it been to me, so much have I been struck with its *exceeding utility*, that I cannot refrain from sending you a few words expressive of the feelings with which I regard your noble effort. It is true, sir, I am under the ban, being a *woman* ; one of the proscribed as it regards your great mysteries, and perhaps in presuming to dabble with the subject at all I am transcending what might be considered my own peculiar province. But I am re-assured by the recol-

lection of your own chivalrous concession to woman of all her legitimate rights, and trust I may be understood as not *designing* to venture upon forbidden ground.

From my earliest recollection the subject of Freemasonry has been familiar as household words; that *my Father* was a Mason, and always held a strong unwavering attachment to the Order, was sufficient to inspire me with a high respect for it, and it was not till time and observation brought *reflection*, that I dared question the *practical utility* of this great secret organization. That I did question it, however, came from no want of confidence in the system itself, but from the absolute conviction that the true standard of Masonry, instead of operating as a charm, or a holy and beautiful incentive to raise upward the aspirations of its professed adherents, and give to their lives a higher, better tone; seemed *brought down*, either to suit capacities who *could* have no higher appreciation, or who inconsistently, recklessly, refused to recognize the spirit and letter of their sacred obligations. From the mystery which guards so inviolably the "secret workings" of your Craft, and from the *openly* avowed purpose of its great practical benefits, it is natural we should expect to *see* some of the harmonious and beautiful results; if they do not appear, equally natural we should feel there was wrong somewhere.

Now I am quite ready to concede the imperfection of human nature, and of all human organizations; the inconsistencies but too obvious in the most sacred professions; but it must be equally admitted, I think, that in our *Churches*, no known, or flagrant violation of christian obligation, goes unrebuked, or without public exposure. That a similar course is pursued by some of your Lodges, too, I very well know, but *not by all*. I do not propose, however, to correct the evil, error, or whatever it may be, by the admission of *woman* within the sacred temple, that with the whips and scourges of *her* moral and intellectual strength, should be brought about the consummations so devoutly wished,—but I do believe, sir, it rests with you, and other kindred natures who *realize* this degeneracy from the purity of masonic principle, so to elevate the standard, and so to bring up a correct, consistent observance of those high obligations, that the first great design of the Order shall be answered, and all the promised good accomplished.

I am delighted to find your Review just the instrumentality so much needed; the fearless exposure of error, the uncompromising adherence to right,—the lofty, high toned spirit pervading the whole, and above all, the beautiful recognition of a *Divine* authority and guidance. These cannot but make your publication eminently useful, its influence an incalculable good. I would gladly aid its circulation any way within my power, so truly do I believe, (though I may differ with some

dear sister) that the principles it advocates, in making better Masons, make *better men*, and in the claims which such instinctively recognize woman to have upon them, the respectful service always so generously tendered. We, I think, have no need of mystical sign or pass word ; no need of other "degrees" than those of true self-respect, and womanly dignity. No, my dear sisters, do not make such a mistake as even to admit that we do *not know enough*,—and if man is, and always must be the superior, let us yield gracefully, quietly ; and between ourselves there is a little conscious feeling of pride and satisfaction, that these our guardians, friends, protectors, *are* the stronger, and the wiser.

May I trust, dear sir, your kindness will excuse this crude and lengthy epistle, and with the warmest wishes for your success, and the best interests of Freemasonry, I am very respectfully yours,

MARY.

LIFE'S MOMENTS.

BY MRS. A. L. RUTER DUFOUR.

There are moments in life
 That wear traces like years ;
 That wither its verdure
 By darkness and fears.
 There are moments of sorrow,
 That cannot be told,
 There are agonies felt,
 Which no tongue can unfold.
 There are tears that will steal
 From the eye its soft light,
 To leave it forever
 In darkness and blight.
 There are tones that can waken
 The soul's deepest thrill,
 That years cannot darken,
 Or time cannot chill.
 Life's joys and life's sorrows,
 How quickly they pass ;
 Like the hues of a rainbow,
 Or sands in a glass ;—
 And both leave their impress
 On the heart and the brow :
 Griefs, chastened and deep,
 Joys, like even's soft glow.

Washington, D. C. Aug. 1853.

NOTES BY A TRAVELING FREEMASON.

BATAVIA, N. Y., September 14, 1853.

DEAR BROTHER MOORE—I write you from this pretty village, where the ministers of the M. E. Church are holding their annual session of the Genessee Conference—Bishop Simpson presiding. Truly a noble band of christian ministers, several of whom are worthy members of the masonic fraternity.

While here I have attended two meetings of the Royal Arch Chapter, and one of the Blue Lodge, and feel great pleasure in recording my testimony in reference to the ability of the members of both Lodge and Chapter. I do not wish to be understood as having any desire to flatter, when I say that here pure Ancient Freemasonry, without any admixture of novelties, is strictly practiced. It does mv heart good, and recalls scenes long past when I am thus favorably thrown into a providential or accidental association with brethren who scrupulously guard our ancient Landmarks. And I would enquire, why is it, that a little farther west the Lodges are found to have deviated from this course? so much so, that an old Mason, when he happens to travel and visit, finds himself at a loss to recognize what is ancient and well defined. We want uniformity in this State. We want conformity, also, to ancient rule and practice, and no circumstance should lead to a deviation. If "truth is great and must prevail," let us adhere to it. Truth in doctrine—truth in practice. If we firmly believe that no men or body of men have the right to innovate upon our time honored principles and constitutions, why those modernized modes of opening and closing Lodges, so prevalent in many Lodges in this State? Let us ask for "the old path," and walk therein. Here I formed a most endearing acquaintance with some excellent ministers of the gospel, and assisted at conferring on them the Chapter degrees. This will not make them less zealous as ministers, but on the contrary will inspire a laudable desire for knowledge, and render them still more capable for their high and holy vocation. I have had occasion while here to call at the Eagle Hotel, kept by our worthy and esteemed brother, B. G. Tisdale. It is an excellent house, such as the traveler desires to find. Brethren having business at Batavia should call on brother Tisdale. I add a list of the officers of the Chapter and Lodge.

FISHER'S LODGE, No. 212.—E. C. Dibble, W. M.; K. Ferrin, S. W.; G. Worthington, J. W.; Elias Foot, S. D.; D. C. Colony, J. D.; Smith Frost, Sec.; H. M. Warren, Trea.; Rev. Allan Steel, Chaplain; S. S. Clarke, Tyler.

WESTERN STAR CHAPTER, No. 35.—H. M. Warren, H. P.; K. Ferrin, K.; G. W. Miller, S.; C. Pond, P. S.; H. Humphrey, C.

H.; O. B. Smith, M. 1 V.; D. Palmer, M. 2 V.; N. Stephens, M. 3 V.; John Eager, Recorder; E. C. Dibble, Trea.; S. S. Clarke, Tyler.

Ever yours, fraternally,

VERITAS.

YORK RITE AND SCOTCH RITE.

BRO. MOORE—Will you give the following article on the York and Scotch Rites of Masonry a place in your widely circulated Review; by so doing you will oblige an old subscriber. The article is taken from The Southern and Western Masonic Miscellany, edited by Bro. A. G. Mackey, of Charleston, S. C. The article will doubtless be read with much interest at this time, when the Scotch Rite has just been introduced in the West, and in Cincinnati; and will serve to correct much error and prejudice that has sprung up against the Scotch Rite degrees, from an impression that they conflict with and are antagonistic to the York Rite degrees. Bro. Mackey is Grand Secretary of the Grand Lodge of South Carolina, and a Mason of the highest standing in the York Rite.

Yours,

E. T. C.

The extension, within the last few years, of the Scotch Rite, and its favorable acceptance by many of the most distinguished members of the fraternity, are circumstances that have awakened in the minds of some over-zealous brethren a fear that it may encroach upon the prosperity of the York Rite, and perhaps at length, in places, extirpate it. But all such fears are utterly groundless—they arise altogether from a misconception of the nature and design of the Scotch Rite, and are to be combated by a candid explanation of the history and character of that Rite.

It is admitted (at least by all English and American Masqns, and probably would be by all impartial writers, of every other country,) that the York Rite is the most ancient, the most authentic, and the most simple, as well as consistent, of all the Masonic Rites. But, as it originally existed, it presented to us only the three degrees of what are emphatically called "Ancient Craft Masonry," namely, the Entered Apprentice, the Fellow Craft and the Master. The more modern definition is, that these include the Order of the Holy Royal Arch. In all probability, we might almost safely say, that without doubt, the Royal Arch, at one time, constituted a part of the Master's degree, and that, about the middle of the last century, it was torn from its appropriate place, as an historical illustration of, and emendation to, that degree, and made a distinct and separate one. Be this as it may, it cannot be denied that the Ancient York Rite consisted only of three degrees, with the Royal Arch as in some way supplementary.* The intermediate de-

* The Grand Lodge of Scotland confines what it calls "St. John's Masonry" to the first three degrees, without any reference whatever to the Royal Arch, which is not acknowledged by that body. But it must be evident to the scholar that, unless the Royal Arch be included, the Masonic legendary history is not complete.

degrees, of Mark, Past, and Most Excellent Master, and the additional ones of Royal and Select Master, and of the Red Cross Knight and Knight Templar, have nothing whatsoever to do with the York Rite, properly so called. The Mark, Royal and Select Master were originally honorary degrees of the Scotch Rite, were introduced by the possessors of that rite into this country, and were, until recently, (comparatively speaking,) under the jurisdiction of that rite. We have abundantly shown, in some of the earlier numbers of this journal, that what are now called the "Council Degrees," or those of Royal and Select Master, emanated from the Supreme Councils of the Thirty-third, and we published, in a very late number, a copy of a warrant of constitution for a Mark Lodge in the city of Charleston, in 1802, granted by the administrators of the Scotch Rite. It is probably to Webb that the York Rite is indebted for the adoption of the Mark degree, as well as that of Most Excellent Master, into its series of degrees. The Past Master's degree, as it is called, is not so much a degree as a ceremony of installation, and constitutes no part of the distinctive Rite. The Knight of the Red Cross, every Prince of Jerusalem knows, has been borrowed from the Scotch Rite, and the Knight Templar and Knight of Malta are degrees of chivalry, independent of all Rites.

We thus, by divesting the York Rite of these meretricious ornaments, with which we think it has not very wisely been laden, reduce it to the three primitive degrees of the Ancient Temple, to which we are permitted to add the illustrative history of the Royal Arch.

It is, then, at this point that the Scotch Rite comes forward, to continue the series of instructions, which every student of Masonry is obliged to listen to, if he desires a thorough knowledge of the science to which he is devoting his investigations. The Scotch Rite, it is true, has also its three primitive degrees; but they are no longer practised by its possessors. Still, even these degrees are more consonant with the same degrees of the York Rite than those of any of the other Rites.

A York Mason, then, having arrived at the Master's degree, and finding an "*hiatus valde deflendus*"—a something missing, and yet greatly to be desired—a synopsis, rather than a full history of important circumstances, in which he has by this time become most interested, seeks farther light, by receiving the degrees of the Scotch or Ancient and Accepted Rite. He is already a Master Mason, under the York Rite, and he proceeds, by taking the 4th, 5th, 6th, and so on, to the 14th degree, in the Lodge of perfection, to obtain an abundant mass of traditionary knowledge, all of which illustrates the unfinished or imperfect legend which he had already received. He does not, by this, lose his reverence or respect for the York Rite. On the contrary, by this augmentation of knowledge, he finds his admiration increased. Many things which he had previously looked upon as trifles are now shown to be matters of importance—many things which were formerly wholly inexplicable, he now fully comprehends—and many things which once seemed to be discrepancies, militating against each other, and destroying the harmony of the system, are now found to be reconcilable, as consistent parts of "one stupendous whole." With the brief expositions of the York Rite, he was as a spectator passing through a gallery of paintings, without a guide. The pictures, emanating from the pencils

of the first masters, delight his taste and warm his imagination ; but, ignorant of the subjects thus delineated, his judgment is unsatisfied, and the impressions made upon his heart and mind are transitory. But the Scotch Rite comes to the assistance of the unsatisfied Mason, as a "catalogue raisonnee" does to the wanderer among the pictures, and by its copious legends, its more minute traditions, and its new detail of circumstances, it leads him thoroughly to understand, to appreciate, and of course to admire, what had been heretofore incomprehensible, or at least unsatisfactory.

Proceeding still farther, the 15th and 16th degrees make him acquainted with many circumstances of masonic history which were not preserved in the York Rite, and which are yet of so much importance as to be essential to a full exposition of masonic history.

In the 17th and 18th degrees, still more brilliant light darts its rays into his mind, Masonry begins to present him with a holier and purer symbolism, and he returns again to the York Rite, to wonder that in its simplicity he did not see its admirable adaptation to the solemn explanations of the Rose Croix.

From this degree to the thirty-second, or Sublime Prince of the Royal Secret, he finds in the philosophical degrees an abundance of material for wholesome reflection, and many sublime teachings of truth and morality, all founded on the early lessons he had received, during his initiation into the first principles of Masonry, in the York Rite. The instructions of these higher degrees are not, it is true, so essential to the full understanding of the masonic system ; but they are sufficiently interesting to claim the attention and reward the investigation of the masonic student.

In all this we see no antagonism to the York Rite—not even a generous rivalry—but rather a coincident pursuit of the same great object : the investigation of masonic truth. The Scotch Rite, as now practised, begins from the Master Mason. None but Master Masons of the York Rite can become Scotch Rite Masons, and therefore the two Rites mutually aid and illustrate each other. The York Rite furnishes the solid foundation ; the Scotch supplies the beautiful superstructure. Hence our illustrious brother, Henry Udal, one of the Sovereign Inspectors and Members of the Supreme Council of England, at a meeting of that body in June last, very truthfully said, that "the system of sublime and ineffable Masonry does not encroach upon or interfere with craft or symbolic Masonry."

We repeat that the Scotch Rite is not antagonistic to the York Rite, but is, on the contrary, subsidiary to it. And we are not willing to rest the truth or value of this assertion on our own unsupported authority. Dr. Frederic Dalcho, one of the leading members of the Scotch Rite in this country, in an address delivered as far back as the year 1803, before the Sublime Grand Lodge of Perfection at Charleston, thus defined the relations between the two Rites :

"The Sublime Masons* view the symbolic system with reverence, as forming a test of the character and capacity of the initiated. They are bound by their laws to support and cherish the original principles of that

* This is a title, technically used to designate those members of the Scotch Rite who have advanced as far as the 14th degree.

institution; and they watch with a jealous eye all who appear disposed to profane it. It is the door of their sacred Temple, through which all must pass to arrive at perfection. They are equally interested in the splendid establishment of those degrees, and in the union and happiness of their members."

We have made these remarks, because, as we have already said, we have understood that some well-meaning but mistaken brethren have been opposed to the extension of the Scotch or Ancient and Accepted Rite, from the fear that it would interfere with the success of the York Rite. We desire to see these objections removed, because we sincerely believe that it is only by a united study of both Rites that any Mason can expect to become thoroughly learned in his profession. A true masonic scholar must listen to the instructions of both; he must investigate the legends and traditions of both; and he must collate and compare the history and the philosophy of each with the history and philosophy of the other. Without this diligent union of both Rites in his researches, he must always remain a disciple rather than a master in Israel—his learning will, after all, be rather foolishness than wisdom, and his draughts at the fountain of Masonry may wet his lips, but will never satiate his thirst. And we all recollect the maxim of Pope, that

"A little learning is a dangerous thing;
Drink deep or taste not of the Pierian spring."

The Mason whose knowledge is confined to the York Rite will be apt to entertain narrow and insufficient views of the sublimity of the masonic system. Let those views be enlightened and enlarged by a zealous study of the Scotch Rite, and in reply to every cavil let us say, *In our masonic studies we belong to the Scotch Rite; in our masonic allegiance we belong to the York Rite.*

MASONRY.

BY MRS. C. B. HOLCOMB.

When ruin o'er a fallen world,
Her sable banner had unfurl'd—
When sorrow, ignorance and crime,
Still follow'd at the heels of time—
A light arose to cheer mankind,
To illumine his dark benighted mind;
A star serene of gem-like ray—
The brilliant orb of Masonry.

Its height illum'd life's weary road,
Where all before in darkness trod,
Each found a Brother by the way,
And that sweet Angel Charity;
Justice and Mercy met again,
And dwelt among the Sons of men,
Peace waved her olive branch on high,
And cried, Hail! Star of Masonry.

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Empires are dead, and races lost,
 And storms of War have tempest toss'd,
 And into crumbling ruin hurl'd
 The generations of the world ;
 Yet o'er the ashes of this waste,
 Where rise pale spectres of the past,
 A light streams down, of lucid ray—
 The beaming Star of Masonry.

High and yet higher still it rose,
 Bright and more brightly still it glows ;
 In Pagan as in Christian lands,
 In Brotherhood binds hearts and hands ;
 Each savage passion it disarms—
 The coldest bosom melts and warms ;
 It hears the piteous Orphan's cry—
 How blest thy mission, Masonry.

Why stand we idle by the way ?
 Arise and work, while yet 'tis day.
 Ye Craftsmen we are Builders all,
 Our Watchmen are upon the wall ;
 Come let our Social Temples rise,
 In fair proportions to the skies ;
 Let Faith and Love our watchword be,
 Led by the Star of Masonry.

How beautiful our Temples stand,
 By our Grand Master wisely planned,
 Its shining Courts, its symmetry,
 Its solemn rites, its mystery.
 To work, ye Craftsmen, now prepare,
 That ye may find acceptance there,
 Directed by the All-seeing Eye—
 The Great High Priest of Masonry.

NEW GARDEN FARM, 1852.

Journal.

 A REMINISCENCE.

Many of our older Masons in Ohio recollect the tall, erect, manly form of DAVIS EMBREE. He was one of the members of N. C. Harmony Lodge, No. 2, in this city, early in the present century. While yet there was not a Royal Arch Chapter west of the mountains, and the Chapter degrees were conferred under the authority of the Lodge, he was the master spirit in that work, and presided at the conferring of those degrees in N. C. Harmony Lodge. He was a delegate to the

convention which organized the Grand Chapter of Ohio, and subsequently became the Grand High Priest.

Companion Embree still lives. He is a fine specimen of the plain, frank, open-hearted, good men of the olden days,—of such men as cleared away the great forests of the West, laid the foundations of our beautiful cities, and built up an empire the most glorious on earth. He might have been worth his millions; but he is now poor as well as old. At present he resides at St. Louis, and holds a very responsible office under government, which we trust he may hold as long as he lives. He at one time owned ground in this city that would now sell for more than a million of dollars:—he parted with it for a few hundred, not dreaming of its future value. Who does not love these old patriot fathers!

As we said, Bro. Embree now resides in St. Louis, and is a member of a Lodge there,—not too old yet to feel a deep interest in an association of which he became a member in early life, and which, in the evening of his days, retains a strong hold upon his affections. In 1813, intending to be absent for some months, he asked for and obtained a diploma of N. C. Harmony Lodge, of which he was then a member. On his return he deposited it in the archives of the Lodge, where it remained until a year or two ago. Being on a visit to this city, the Secretary of the Lodge (one of the few surviving associates of his early life,) presented him his old diploma, rightly supposing it would be regarded by the owner as a valuable relic. He took it home with him, and deposited it in the archives of the Lodge of which he is now a member, accompanied with the following statement, which was duly entered upon the records.

These reminiscences are valuable, for they recall the past with its joys and sorrows, and prepare us better to meet the future.

[ED. REVIEW.]

St. Louis, August 23d, 1853.

To the Worshipful Master, Wardens and Brethren of George Washington Lodge, No. 9.

As a member of your Lodge, I would ask leave to deposit in the archives thereof, a Relic which I hold in high estimation. It is a Masonic Diploma granted me in the year 1813, when about to go upon a journey of some months. On my return, in conformity with the then rules, it was left with the Lodge, where it remained near *forty years*, and was then handed to me.

I value it for its age,—for the quaint language in which it is written;—for the vigilance of the officers who preserved it many years amongst accumulated records. These things give it an importance; yet I hold it in still higher estimation on account of the names subscribed to it; and on account of the Lodge from which it emanated.

To look once more upon these names, who were my most intimate

associates, calls into vivid recollection days that are past—the most happy period of my life. Days when they, with myself and others, while engaged in the hurry and business of life, found time to associate as a band of brothers. Days when, in the vigor of early manhood, we endeavored to press forward in the work of diffusing and establishing the true principles of Freemasonry in our western hemisphere. Our exertion must have had an influence for good or for evil. The Lodge when established, in the then North-western Territory, stood, as it now stands, No. 2.

Let the *one thousand* interesting and flourishing masonic societies of our happy country, even now answer the question, “Were our works of good, or of evil?” Was it not ourselves and associates, who, in the dawn of the masonic morning in the great valley of the west, upheld and sustained the Institution? We were those, who, with others in after years, stood by in *silence*, yet with *firmness*, to withstand the shock of the most embittered persecutions, wherein political demagogues and religious fanatics sought to bring down upon it, with irresistible force, *condemnation by public sentiment*.

These things are past and gone—the actors mostly sleep the sleep of death. Let me again ask, “Where is the band of brothers that participated in granting this prized relic?” The hands that traced these lines are in the silent grave. Of all the members of the Lodge at that date but four remain on earth; he who now addresses you is one of that number.

The Lodge which granted this valuable paper also claims attention as a Society, or Masonic body. It has been a prosperous body in every respect. It has for more than half a hundred years continued, as it were, to *pour* out a stream of means for the relief of the distressed of the order, their widows and orphans. It became possessed of valuable property, which it was desirous of improving. About eight years ago it undertook the bold experiment of going into debt to the amount of thirty thousand dollars to make these improvements. The plan was so well digested that the income was to meet and wholly liquidate the debt in 1856. This plan worked well. It is said there has never been the loss of a dollar of the anticipated income. What a field of magnificence is now before that Lodge; with a property that has yielded near thirty thousand dollars and interest in eight years. A splendid hall for the use of the whole Masonic Fraternity of the city; and an anticipated income in all future time, equal to the pressing demands for charity.

This great object has been accomplished from a small beginning. At a very early day a brother McMillan, a member of the Lodge, left it by will, a lot of ground on the brink of a gravel bluff, some seventy feet high; estimated at the time to be worth a hundred dollars. In the course of the improvements that were afterwards made, this lot was brought to a proper grade without cost. It is now in the heart of a great and flourishing city. The value of the lot and improvements might be held in the market as now worth more than one hundred and fifty thousand dollars. Such results from small beginnings, when made known, may induce some “McMillan” of the present day, who is blessed with a competency, to “go and do likewise.”

Reminiscences of former days, when spread before us, are links in the

chain of events which bind the past, the present, and the future. Should this relic be preserved, as it has been preserved, with these remarks accompanying it, it may open a train of reflection in the mind of some one now unborn, which will lead him to a more thorough investigation of the early masonic history of his country, and give that direction to his thoughts which will make him a *better Mason* and a *better Man*.

Davis's Em. Love



ST. PAUL'S CATHEDRAL.

BY BRO. PRESTON—WRITTEN 1798.

The rebuilding of the city of London was vigorously prosecuted, and the restoration of St. Paul's cathedral claimed particular attention. Dr. Wren drew several designs, to discover what would be most acceptable to the general taste; and finding persons of all degrees declare for magnificence and grandeur, he formed a design according to the very best style of Greek and Roman architecture, and caused a large model of it to be made in wood; but the bishops deciding that it was not sufficiently in the cathedral style, the surveyor was ordered to amend it, and he then produced the scheme of the present structure, which was honored with the king's approbation. The original model however, which was only of the Corinthian order, like St. Peter's at Rome, is still kept in an apartment of the cathedral, as a real curiosity.

In 1673, the foundation stone* of this magnificent cathedral, designed by deputy Wren, was laid in solemn form by the king, attended by Grand Master Rivers, his architects and craftsmen, in the presence of the nobility and gentry, the lord mayor and aldermen, the bishops and clergy, &c. During the whole time this structure was building, Mr. Wren acted as master of the work and surveyor, and was ably assisted by his wardens, his son and Mr. Edward Strong.

St. Paul's Cathedral is planned in the form of a long cross; the walls are wrought in rustic, and strengthened as well as adorned, by two rows of coupled pilasters, one over the other; the lower Corinthian, and the upper Composite. The spaces between the arches of the windows, and the architecture of the lower order, as well as those above, are filled with a variety of enrichments.

The west front is graced with a most magnificent portico, a noble pediment, and two stately turrets. There is a grand flight of steps of black marble that extend the whole length of the portico, which consists

* The mallet with which the king leveled this foundation stone was lodged by Sir Christopher Wren in the old Lodge of St. Paul, now the Lodge of Antiquity, where it is still preserved as a great curiosity.

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the lofty Corinthian columns below, and eight of the Composite above; these are all coupled and fluted. The upper series support a noble pediment, crowned with its acroteria; and in this pediment is an elegant representation in bas relief of the conversion of St. Paul, executed by Mr. Bird, an artist whose name, on account of this piece alone, is worthy of being transmitted to posterity. The figures are well executed: the magnificent figure of St. Paul, on the apex of the pediment, with St. Peter on his right, and St. James on his left, produce a fine effect. The four Evangelists, with their proper emblems, on the front of the towers, are judiciously disposed, and skilfully finished; St. Matthew is distinguished by an angel; St. Mark by a lion; St. Luke, by an ox; and St. John, by an eagle.

To the north portico, there is an ascent by twelve circular steps of black marble, and its dome is supported by six grand Corinthian columns. Upon the dome is a well-proportioned urn, finely ornamented with festoons; over the urn is a pediment, supported by pilasters in the wall, in the face of which are carved the royal arms, with the regalia supported by angels. Statues of five of the apostles are placed on the top, at proper distances.

The south portico answers to the north, and like that is supported by six noble Corinthian columns; but as the ground is considerably lower on this side of the church than the other, the ascent is by a flight of twenty-five steps. This portico has also a pediment above, in which is a phoenix rising out of the flames, with the motto, *RESURGAM*, underneath it, as an emblem of rebuilding the church. A curious accident is said to have given rise to this device, which was particularly observed by the architect as a favorable omen. When Dr. Wren was marking out the dimensions of the building, and had fixed on the center of the great dome, a common laborer was ordered to bring him a flat stone from among the rubbish, to leave as a direction to the masons. The stone which the man brought happened to be a piece of a grave stone, with nothing remaining of the inscription but the single word, in large capitals, *RESURGAM*; and this circumstance left an impression on Dr. Wren's mind, that could never afterwards be erased. On the side of the building are likewise five statues, which correspond with those on the apex of the north pediment.

At the east end of the church is a sweep, or circular projection, for the altar, finely ornamented with the orders, and with sculpture; particularly a noble piece in honor of king William III.

The dome, which rises in the center of the whole, is superlatively grand. Twenty feet above the roof of the church is a circular range of thirty-two columns, with niches placed exactly against others within. These are terminated by their entablature, which supports a handsome gallery, adorned with a balustrade. Above these columns is a range of pilasters, with windows between; and from the entablature of these, the diameter decreases very considerably; and two feet above that, it is again contracted. From this part the external sweep of the dome begins, and the arches meet 52 feet above. On the summit of the dome, is an elegant balcony, and from its center rises the lantern, adorned with Corinthian columns. The whole is terminated by a ball, on which stands a cross, both of which are elegantly gilt.

This noble fabric is surrounded, at a proper distance, by a dwarf stone wall, on which is placed the most magnificent balustrade of cast iron perhaps in the universe, four feet six inches in height, exclusive of the wall. In this enclosure are seven beautiful iron gates, which, together with the balusters, in number about 2500, weight 200 tons and 85 pounds.

In the center of the area of the grand west front, on a pedestal of excellent workmanship, stands a statue of queen Anne, formed of white marble, with proper decorations. The figure on the base represents *Britannia*, with her spear; *Gallia*, with the crown in her lap; *Hibernia*, with her harp; and *America* with her bow. These, and the colossal statues with which the church is adorned, were executed by the ingenious Mr. Hill.

A strict regard to the situation of this cathedral, due east and west, has given it an oblique appearance with respect to Ludgate street in front; so that the great front gate in the surrounding iron rails, being made to regard the street in front, rather than the church to which it belongs, the statue of queen Anne, that is exactly in the middle of the west front, is thrown on one side the straight approach from the gate to the church, and gives an idea of the whole edifice being awry.

Under the grand portico, at the west end, are three doors, ornamented at the top with bas relief. The middle door, which is by far the largest, is cased with white marble, and over it is a fine piece of basso relievo, in which St. Paul is represented preaching to the Bereans. On entering the door the mind is struck by the extent of the vista. An arcade, supported by lofty and massy pillars on each hand, divides the church into the body and two aisles; and the view is terminated by the altar at the extremity of the choir; subject nevertheless, to the intervention of the organ standing across, which forms a heavy obstruction. The pillars are adorned with columns and pilasters of the Corinthian and Composite orders; and the arches of the roof are enriched with shields, festoons, chaplets, and other ornaments. In the aisle, on one hand is the consistory; and opposite, on the other, the morning prayer chapel. These have very beautiful screens of carved wainscot, which are much admired.

Over the center, where the great aisles cross each other, is the grand cupola, or dome, the vast concave of which inspires a pleasing awe. Under its center is fixed in the floor, a brass plate, round which the pavement is beautifully variegated; but the figures into which it is formed, can no where be so well seen as from the whispering gallery above. Here the spectator has at once a full view of the organ, richly ornamented with carved work, and the entrance to the choir under it. The two aisles on the sides of the choir, as well as the choir itself, are inclosed with very fine iron rails and gates.

The altar piece is adorned with four noble fluted pilasters, painted and veined with gold, in imitation of *lapis lazuli*, and their capitals are double gilt. In the intercolumniations below are nine marble panels, and above are six windows, in the two series. The floor of the whole church is paved with marble; and within the rails of the altar, with porphyry, polished, and laid in several geometrical figures.

In the great cupola, which is 108 feet in diameter, the architect seems to have imitated the Pantheon at Rome, excepting that the upper order is there only umbratile, and distinguished by different colored marbles;

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St. Paul's, it is extant out of the wall. The Pantheon is no thin than its diameter; St. Peter's is two diameters; the former shows its concave too low, the latter too high: St. Paul's is proportioned between both, and therefore shows its concave every way, and is very lightsome by the windows of the upper order. These strike down the light through the great colonnade that encircles the dome without, and serve for the abutment, which is brick of the thickness of two bricks; but as it rises every way five feet high, it has a course of excellent brick of 18 inches long, banding through the whole thickness; and, to make it still more secure, it is surrounded with a vast chain of iron, strongly linked together at every ten feet. This chain is let into a channel, cut into the bandage of Portland stone, and defended from the weather by filling the groove with lead. The concave was turned upon a center, which was judged necessary to keep the work true; but the center was laid without any standards below for support. Every story of the scaffolding being circular, and the end of all the ledgers meeting as so many rings, and truly wrought, it supported itself.

As the old church of St. Paul had a lofty spire, Dr. Wren was obliged to give his building an altitude that might secure it from suffering by the comparison. To do this, he made the dome without, much higher than within, by raising a strong brick cone over the internal cupola, so constructed as to support an elegant stone lantern on the apex. This brick cone is supported by a cupola formed of timber, and covered with lead; between which and the cone are easy stairs, up to the lantern. Here the spectators may view contrivances that are truly astonishing. The outward cupola is only ribbed, which the architect thought less Gothic than to stick it full of such little lights as are in the cupola of St. Peter's, that could not without difficulty be mended, and, if neglected might soon damage the timbers. As the architect was sensible that paintings are liable to decay, he intended to have beautified the inside of the cupola with mosaic work; which, without the least fading of colors would be as durable as the building itself; but in this he was overruled though he had undertaken to procure four of the most eminent artists in that profession from Italy, for the purpose. This part, therefore, is now decorated by the pencil of Sir James Thornhill, who has represented the principal passages of St. Paul's life in eight compartments. These paintings are all seen to advantage by means of a circular opening through which the light is transmitted, with admirable effect, from the lantern above; but they are now cracked and sadly decayed.

REMINISCENCES OF PIONEER CRAFTSMEN IN THE NORTH WEST.

BY BRO. E. DEMING, M. D.

On the roll of the many honored names who have won for themselves an enduring regard, that of General John Tipton stands conspicuous among those early adventurers who led the advance of our western civilization and improvement. Gen. Tipton was born in Sevier county, East Tennessee, in the month

of August, 1786. His father, Joshua Tipton, a native of Maryland, having been waylaid and killed by the Indians in the month of April, 1793, he was left at an early age, in the midst of a frontier settlement, to make his way through life with no other resources but his own native energies.

On his removal to Indiana territory in the fall of 1807, we accordingly find him a rugged hardy young man, without means and without the advantages of an ordinary education. The whole of his future success in life, is an admirable illustration of the power of an energetic character directed by proper motives to the attainment of great ends, and upon the beneficent influences of free institutions. At the time above stated, when he came to the territory of Indiana, he settled near a place called Brinley's ferry, on the Ohio river, in Harrison county, and purchased of Brinley a fifty acre tract of land, as a home for his widowed mother, two sisters, a half brother, and himself. His land he paid for chiefly by chopping and splitting rails at fifty cents per hundred.

The campaign of Tippecanoe having been determined on by the constituted authorities, in the year 1811, he joined that noted frontier company, the Yellow Jackets, under the command of that lamented and gallant veteran, Capt. Spier Spencer. While encamped at fort Harrison, on the march to their future battle-field, he was elected ensign of the company. On the formation of the encampment, the evening preceding the battle, the Yellow Jackets were posted across the south western angle of the ground, a short distance from the point. This position proved a very critical and dangerous one, but they most gallantly maintained it: the Indians having failed in their first onset to break through their front line, soon after mostly spread themselves along the prairie opposite to the right line, and fiercely assailed that line and the line formed by the Yellow Jackets. A considerable body having obtained a secure covert under and around the point, soon opened a brisk and fatal fire upon this company; and emboldened by their advantages, many ascended the level; crawling upon the ground behind the trees, they approached so near the Yellow Jackets that the painted streaks upon their faces could be discerned in the darkness of the night by the flashes of their guns. The Yellow Jackets maintained the conflict at the point, with great loss,

until near the close of the action, when Gen. Harrison rode up to the position of the company, and having encouraged them to maintain their ground, soon after reinforced them with a company of regulars. The bravery and good discipline of the Yellow Jackets is evidenced by the fact that of a company of sixty-three, which entered the battle, but seventeen were left unscathed by the bullets of the enemy. Ensign Tipton particularly distinguished himself, and bore his full share in the honors and dangers of the action.

After the conclusion of the war, he was in the course of a few years elevated to the several ranks in the militia of the State, and in 1822 or 1823, to that of a Major General.

In the year 1816, being the first election held under the State Constitution, he was chosen sheriff of Harrison county, and continued in the faithful and efficient discharge of those duties which appertained to the office, for two successive terms. In 1821 he was elected a representative in the legislature of the State from the same county, and at nearly the same time was appointed a commissioner to run the boundary line between this State and Illinois.

In the spring of 1824 he was appointed by the President, without his knowledge or solicitation, agent for the tribes of Miami and Pottawatomie Indians residing on the upper Wabash and Tippecanoe rivers. Soon after, he removed to Fort Wayne, where that Agency had been long established. The important and difficult duties of this office he discharged with unusual ability and fidelity. No one had a more clear discernment of all the peculiarities of the Indian character, or could more effectually deal with them, than Gen. Tipton.

In the fall of 1826 he was mainly instrumental in accomplishing those highly important treaties with the Miamis and Pottawatomies, in connection with Gen. Cass and Gov. Ray. The latter could do nothing with the Indians. Gen. Cass, who had much experience in the general transactions of Indian affairs, left the business of these treaties mostly with General Tipton, as being most conversant with these tribes. A great many obstacles presented themselves in the course of these negotiations, but by the perseverance, energy, and masterly address of Gen. Tipton, they were finally overcome.

In the spring of 1828, having obtained an interest with Chaun-

cey Carter and Hugh B. McKeen, in a section of land, reserved at the treaty of 1826, on which the flourishing town of Logansport is located, he removed the Indian Agency near to that place in the spring of 1828, bringing his family with him at the same time. He then continued to perform the duties of that office with his usual ability and to the satisfaction of the government, until the assembling of the State legislature in December, 1831, when he was elected by that body to fill the vacancy in the United States Senate occasioned by the death of the Hon. James Noble.

In December of the following year, he was elected by the legislature to fill a full term of the same office. In this new and highly responsible station Gen. Tipton won for himself an enduring fame. He speedily became familiar with its duties, and was found equal to the post. He acquired no distinction as a mere orator; but having a profound judgment—a large and comprehensive observation of men and things and sound common sense, he proved to be an active, efficient and respectable member of the Senate, and as such, gave general satisfaction to his fellow citizens.

In the summer of 1838, a portion of the Pottawatomie Indians having refused to emigrate west of the Mississippi upon the sale of their lands in this State, the contractors for conducting the emigration having failed to obtain their consent to remove—Gen. Tipton was appointed by the Executive to use such measures for their removal as he should deem proper for the peaceable attainment of the objects of the government.

Apprized of their obstinacy, and apprehensive that bloodshed might ensue in any forcible attempt to remove the dissatisfied portion of the tribe, he undertook to accomplish the object of his appointment by stratagem, which succeeded. He called their chiefs to a proposed council, to be held at a house near the Twin Lakes, a few miles west of Plymouth, in the present county of Marshall, at the same time placing two military companies in its vicinity for his purpose.

The chiefs, assembled at the time and place proposed, were suddenly surrounded by the companies and placed under guard. The remainder of the tribe, disheartened by their misfortunes, following their leaders, submitted to their fate and reluctantly departed from the graves and hunting grounds of their fathers.

This emigrating party, consisting of about eight hundred persons, left for the west of the Mississippi in the month of September of that year. Gen. Tipton's senatorial term being about to expire on the 4th of March, 1839, he had resolved before that event, to retire to private life and devote his attention to the improvement of his real estate, of which he had a large amount. But that Being, in whose hands is human destiny, ordered otherwise, for he had scarcely entered on the execution of his designs when he was unexpectedly arrested by the hand of death, on the 4th of April, 1839. He died suddenly of pulmonary appoplexy, in the 53d year of his age.

In person, Gen. Tipton was of commanding appearance. He stood erect, was full chested, about five feet eight inches high—spare built, muscular, and symmetrical in form. His complexion was of an ashy hue, slightly freckled, his eyes deep, grey and piercing, his hair dark and curled; his features were strongly marked and indicative of energy and boldness, which he eminently possessed.

His office as Indian Agent at an early day and in one of the most important localities in the west, as it regards soil, navigable waters, &c. brought him into frequent conference and correspondence with the most distinguished persons of the time, especially government officers. We have looked carefully through a large number of letters to Gov. Cass, John Forsyth, Col. McHenry, and other eminent functionaries, all of which show great comprehensiveness of view, and a clear insight into the opening future of the upper Wabash country.

As early as 1828, about the time of the Thorntown treaty, or shortly after, he, through the aid of Gov. Jennings and others, obtained the Tippecanoe battle-ground, a place consecrated in his "heart of hearts," by its association with glorious deeds of frontier chivalry, and after holding possession of it a few years, he made a conditional conveyance of it to the State of Indiana. Gen. Tipton not only secured esteem as a faithful agent of the government of the United States, but also for his assiduity in promoting the interest of the tribes of Indians belonging to his Agency. This we find exhibited in his correspondence relative to the Carey Mission School, under the superintendence of the Rev. J. W. McCoy. In his correspondence with the Pottawatomie boys of the Choctaw school, we also see exhibited the

fervency of those feelings and principles which do honor to our common humanity. As it regards his feelings towards his constituency, and his general views of the leading and prominent interests of Indiana, his public life speaks in the recorded history of his acts.

But there are other aspects in which the character of Gen. Tipton appears with peculiar interest. He was one of the pioneer Craftsmen of the northwest. He belonged to that band of venerable brethren who kept "ward and watch" around our tabernacle when it was first pitched in the wilderness. At the meeting of the Grand Convention for the formation of the masonic Grand Lodge of Indiana in 1818, the name of John Tipton appears as a delegate from that Lodge of our hoosier hearts, good old Pisgah, at Corydon. At the pro tem. organization of the Grand Convention, he was appointed Grand Treasurer, and was, at the formation of the Grand Lodge, elected our first Grand Senior Warden.

Brother Tipton aided in forming the first Constitution of our Grand Lodge, under which the Craft in Indiana enjoyed great prosperity for many years. It is here worthy of note, that at the preparatory meeting at Corydon, the Grand Convention which formed the Grand Lodge, in footing up its entire expenditures at the close of its first session, presented the following as covering all costs, \$52.62½.

In 1819, Brother Tipton was Master of Pisgah Lodge. At the meeting of the Grand Lodge in Jeffersonville, in September, 1820, he was Deputy Grand Master, and in 1821 he presided as Grand Master. In all his labors as a Craftsman, we believe he gave satisfaction to his brethren, and in an eminent degree conformed to the rules, regulations, and landmarks of the Order. Those who knew him long and intimately, testify of his faithfulness to all the great interests of the masonic brotherhood; and of his devotion to the principles of philanthropy.

The battle-ground of Tippecanoe, which he obtained from the government, has, by legislative authority, been placed under the control of the masonic Grand Lodge of Indiana, for the purpose of building a monument commemorating the event which transpired there nearly a half century ago. Many of our distinguished pioneer Craftsmen slumber there. Kentucky,

and the whole northwest are interested in this enterprize, and it is confidently expected that by the 4th of July, 1855, the contributions will be such as to enable the committee to lay the corner-stone of the monument with the solemn ceremonies of our ancient fraternity. The means of access from all quarters, will then be easy, for the railway car already passes over that ground where the White Loon led his men to the assault;—over that ground where was concealed the ambuscade whose deadly fire laid the chivalrous Grand Master of Kentucky low. Brethren, when the word is given, we know there will be such a gathering of masonic hearts as earth never witnessed. Underneath that monument we expect to deposit the remains of Harrison, Davies and Tipton, and with renewed vows consecrate their names once more to immortality on the field of their glory and triumph. So mote it be.

P. S. For many facts of the early history of Gen. Tipton, I am indebted to H. Lassell, Esq. Logansport.

A FRIEND'S DEFENCE.

BROTHER MOORE—Having, by Miami Monthly Meeting of Friends, been placed before society in a position which I think I should not in justice occupy, I ask the privilege of occupying a few pages of the Review, to set myself right before community.

I am charged by Hopewell Preparative Meeting with neglecting the attendance of meetings, and *acknowledging myself a Freemason*; and upon this charge the above Monthly Meeting proceeds to say:

"We therefore disown him from being a member of our society. Signed in and on behalf of Miami Monthly Meeting, held the 22d of the 6th month, by
DAVID EVANS, Clk."

Now with regard to the latter charge I will remark, that at the organization of the Discipline for Ohio Yearly Meeting, in 1819, the question of the incorporation of that part of the law making it criminal to be a member of the masonic fraternity, came up for consideration, and upon its introduction it was opposed by a large and respectable proportion of those who took part in the discussion, but was finally carried, arbitrarily, as many believed, over the heads of the Meeting, by the determined and persevering influence of an *excellent*, but violently prejudiced, old friend, Hugh Judge. Indeed, so excited did he suffer himself to become, in the discussion of the matter, that

he ordered all those who were members of the masonic society to leave the house; upon which the uprising was so great, and of so respectable a part of the Meeting, that the old man in astonishment threw up his hands, exclaiming, "*see, see.*" A few moments after they retired, (and many were foolish enough to go) James Crozier, of Flushing, and Dr. William Wood, of Smithfield, returned, walked arm in arm to the Clerk's table, laid a paper upon it and again retired. That paper was neither touched nor opened during the meeting. Though arbitrarily and unjustly dealt by (for they were not yet made criminal) they were not permitted to be heard in their own defence, but were visited with ejection from the meeting for an offence of which they were not yet convicted, and that too without even the formality of a trial. Such were the unheard of circumstances attending the introduction of a law, wrong in itself, and calculated to do violence to the consciences of many of the best part of society.

I have been a member of the masonic body almost thirty years; have seen all of its beauties; have ascended to its summit, and I can truly say it has been "an hedge about" me. I have been frequently reminded, in my earlier life, to keep within the compass of propriety and truth, to act upon the square of justice, and walk by the plumbline of rectitude.

In the earlier part of my association with the masonic society, I took an active interest in the administration of the government of the lodge; indeed I was one of the first in the organization of a lodge in the town of Barnesville, Belmont co. Ohio, in the very midst of Stillwater Monthly Meeting of Friends, who, after a year or more of consultation, concluded to pass my offence by, and said if my conduct and conversation continued as unexceptionable as it had been, that *that* should not work a forfeiture of my right in meeting. They ceased to visit me any more on the subject, and I continued my right in both societies; and almost twenty years after that, those same Friends, and that same Monthly Meeting, gave me and my family a certificate of membership and good standing, which I presented to the Monthly Meeting at Waynesville, and was accepted; and that membership I have ever since enjoyed until something else came up, of which I shall presently speak, and "on which hangs a tale."

That my being a Mason is not the offence for which I am prosecuted is, I think, evident to the meanest comprehension; if it is not, I think it will be proven by the sequel.

I am a strong temperance man! one wholly opposed to the manufacture, sale, and use of ardent spirits, and have taken an active part in opposition to, and said a good deal in animadversion of, the conduct of some members in high standing in society in our neighborhood; for shameful as the truth may be,

and humiliating as it is, all of the principal Friends of our particular Meeting, (with one solitary and honorable exception, J. H.) have contributed to the erection of a distillery, and the manufacture of ardent spirits in our town, by furnishing wood, corn, and, as we believe, ground to place their pens upon, and without the last of which the proprietors could not have succeeded in disgracing our village by the erection of a distillery in it.

Among these are a Preacher! and an Overseer! No wonder, then, that I, who am guilty of the *heinous* offence of being a conscientious Mason, should be obnoxious to those pious Friends!

With regard to the first charge, so far as it is true, I plead justification.

When the charge gets into, and emanates from the Meeting at Waynesville, it is *not true*. I have not "ceased to attend" the Yearly Meetings, Quarterly Meetings, and Monthly Meetings *there*. I have attended all of them as frequently as, and indeed more frequently than, did justice to my profession, being that of a physician.

With regard to Hopewell Meeting, I have "ceased to attend" *it*, nor do I ever expect to renew my attendance at it under its present organization, and for the following reasons:—There is at the head of that Meeting a man in whom I have no confidence for *truth* or honesty; indeed I am persuaded that there is not a person intimately acquainted with him, who would have the *temerity* to accuse *him* of either, and I cannot consistently, by my presence, acknowledge *him* a legitimate expounder of Quaker faith and practice! I cannot—I *will not* do it; and I claim as much honesty of purpose in that matter, as they *can* have in refusing their countenance and support of "an hireling ministry," and I presume for the same reasons, namely, from a conviction of their unfitness for ministerial labor.

How sad and painful the conviction, that sound and ancient Quakerism is on the wane. There is an *old* law, on page 58 of the Discipline (now entirely obsolete) requiring that "all those who *sell* or grind grain for distillation, or furnish fruit or *other material* for that purpose, or who shall furnish vessels to prepare, or hold such liquor, or vend, or are in any way concerned in the commerce or manufacture of that article, shall be dealt with; and if such labor prove ineffectual in reclaiming them from the encouragement of so desolating an evil, the Monthly Meeting shall proceed to disown them."

Why is that law not put in force? Why is it winked at by Friends with such obliquity, when its infraction is so notorious by persons in high places!? Why are Friends so anxious to wipe out the stain of my offence from their society, when half of the community do not know I am a

Mason, and the other half do not know it is an offence? It shows at most with what *Christian* perseverance and *persecution* they can hunt down one poor little offence (?) and with what *Christian liberality* they can view and palliate those of more grave and serious import. I am, &c.

S. P. HUNT.

MORROW, Ohio, 8th month, 15th, 1853.

The die is cast, it seems, and war to the death is declared by the society of Quakers against, not only Freemasonry, but also against Freemasons. The decision of the "Hopewell Preparative Meeting" has settled an important question, as far as it can be settled by that body; and that is, a Freemason is unworthy of christian fellowship on earth, and we suppose also unfit for a place in heaven. The last is an inference of our own, but we think it legitimate from the premises; for if a man is unworthy of fellowship in a christian church, he *must* be unworthy of the same in the church above. Hence, one of two things follows from the action of the above-named "Meeting;" either Freemasonry will shut men out of heaven, or said Meeting has "disowned" a member for an act which will not exclude him from heaven. As to Freemasonry being a barrier in the way to heaven, we do not believe a word of it, and it is rather too late in the day to make any body believe it. The people have read the Bible too much to entertain the idea that love to God and man, obedience to the moral law, and universal charity, are such heinous offences that God will not forgive them. And even after the solemn act of "Hopewell Meeting," we cannot believe that the members of that body entertain such an opinion,—yet their act of "disowning" Dr. Hunt in effect says so!

Let us look at the facts in this case. Some thirty years ago, Dr. Hunt, then a young man, and a Quaker, became a Freemason. For this act he was "visited" by the Fathers, but declined to withdraw from the Craft. After consideration and consultation, he was informed that while his conduct in other respects was blameless he should not be disciplined for being a Freemason. Here the matter rested. Dr. Hunt continued to be a member of the Lodge and of the Society of Friends in that place for near twenty years. Being about to remove from Belmont county to his present residence, the church authorities there dismissed him with a certificate of good standing. Upon

locating in Warren county, he attached himself to the "Meeting" at Waynesville, and has remained in good standing for ten years,—although he has never ceased to be an active and diligent Freemason. But now, when past the meridian of life, and after thirty years of conduct so unimpeachable that even Quaker strictness could find no fault in it,—now, when old age is creeping on, and a family of children has grown up around him who have an interest in a father's reputation, he is charged with being a Freemason, and expelled from christian fellowship!

We have a few words of comment on this case, and our friends of "Hopewell Meeting" must not complain if we touch matters very near home. We are personally interested—*every* Freemason is, for the excision of Dr. Hunt degrades every member of our Craft, as far as the opinion of *such* men as composed that Meeting can dishonor any one. They are the aggressors, and we have the right of self-defence.

The "Rule" in the Quaker discipline prohibiting its members from being Freemasons is of long standing, but for many years it has been entirely obsolete in its operation, a dead letter upon their statute-book. Hundreds of their members have become Freemasons; the authorities of the church have known it, and no effort has been made, so far as we can learn, to enforce the "Rule" until now. The intelligent among the "Friends" have considered the "Rule" an improper stretch of power, unwise, injudicious, and inoperative. It has been violated with impunity by many of the best members of the Society, and no effort has been made to prevent it. Why, then, is Dr. Hunt made a victim? He is a man whose character for integrity and moral purity is unsullied. The foul tongue of slander, even, could not utter a word against him. Not only as a christian is his life above impeachment, but as a member of the Society of Friends no fault could be found with him—except that he was a Freemason! And the rule against that has long been obsolete. Why, then, is the severest punishment known to ecclesiastical law meted out to him? The offence, to say the most of it, was a venial one—an offence against an obsolete rule of human enactment. No one in his senses will plead there was any violation of moral law in it.

Why does not "Hopewell Meeting" discipline some of its members for a violation of other "Rules"? Such, for instance,

as selling grain to distillers for distillation, or furnishing them facilities for carrying on the business of manufacturing and selling whiskey? Again, there is a Rule in the discipline of the Society forbidding its members to be "active or accessory in electing, or promoting to be elected, their brethren or others to such offices or stations in civil government, the execution whereof tends to lay waste our christian testimony." This has reference to the clause in the Constitution of the United States authorizing the government to declare and carry on a war with other powers. Hence, it is regarded as an offence against this rule, to take an oath or affirmation to support the Constitution of the United States. Yet this very Friend (?) Evans, who, as clerk of the meeting, signed the decree of excision against Dr. Hunt, was published as a candidate for the legislature, and, if we are correctly informed, was extremely anxious to be elected, although he well knew he would have to swear to support the Constitution—war clause and all! He was ready to fill that office, (if the people had been willing to elect him,) and violate that clause in the discipline; although he could sign the warrant of excommunication against a *much better* man for a more venial offence! Oh, friend Evans, thee should be consistent. Why not "disown" those Friends who sold their corn and wood to the distillery, and permitted their ground to be used for its pens? There are some stories afloat within the bounds of that "Meeting," which, if true, involves the moral character of some of its members; would it not be well for its officers to sit in judgment on these matters before they expel any more men for being Freemasons?

In our early days we saw a good deal of, and was favorably impressed with, the Quakers; and we yet love the good old fashioned, kind-hearted, benevolent "Friends" of our boyhood. But when such men as constitute the "Hopewell Meeting" take it upon themselves to exclude from christian fellowship such a man as Dr. Hunt, and that too for being a Freemason, we fear the glory has departed from the followers of George Fox. And yet we do not know but they have done Bro. Hunt a service. He is too excellent and amiable a man to fellowship with such as compose that body; and it may be well for *his own reputation* that he is no longer one of them. [ED. REVIEW.]

EDITORIAL CORRESPONDENCE.

THE CRAFT IN ANNUAL SESSION.

CHILLICOTHE, Oct. 18, 1853.

TO MY OLD ARM CHAIR:

Having every confidence in your long tried and faithful friendship, I have concluded that you are at your post during my sojourn here ; and, if not *too* much absorbed in grief at my absence to attend to ordinary affairs, you will hand this letter to our abiding friend, the foreman, and request him to put it in the Review. You need not fear I have forgotten either you or the object of our constant and common solicitude, the Magazine. Both have stood by me for my *support* through many a weary year, and the memory of both are cherished with ever increasing affection. When the labors and the cares of the day are over, however distant from home, and however wearied with my work, my thoughts turn to you and our loved retreat as a Mecca to whose shrine I hope ere long to return.

I frankly confess that if unwearied kindness and unbounded hospitality could make me forget

“ The friends I left behind me,”

these citizens of Chillicothe would erase from the tablet of memory every trace of the past. Whether it is because they have a particular regard for the members of our venerable Craft, or whether they are determined to maintain their previously acquired character of being the most hospitable city in Ohio, I do not know ; but one thing is certain, such a kind-hearted and truly hospitable people I have never met before. They have constantly watched for the delegates as they arrived, and immediately conducted them to homes in private houses, where they are entertained and cared for as though they were sons or brothers returning after a long absence.

On my arrival here, I had the happiness of being invited to make my home in the family of Bro. Nathaniel Massie, whose household vie with each other in trying to make me forget that I am from home. His good lady and accomplished daughters gave me a cordial and hearty welcome. They seem like old acquaintances, and even the little children already call me *brother*. This hospitality, too, is general in the city ; and each delegate thinks himself in the most delightful home of any other.

You are aware that this is the birth-place of the Grand Lodge of Ohio. Here, in January, 1808, the convention met to organize a Grand Lodge ; and here, for several subsequent years, its annual sessions were held. Many of the old pioneers of this beautiful valley were Masons, among whom was General Massie, the father of my present generous-hearted host. He came to this North West Territory in 1790, and laid out and settled what is now Manchester, twelve miles above Maysville, on the Ohio, but which was then known as "Massie's Station." The first Lodge was organized here in 1805, by a Charter from the Grand Lodge of Massachusetts. I have been examining its records, and find among its early members the honored, and still cherished names of Nathaniel Willis, father of N. P. Willis, N. Y., Elias Langham, Henry Brush, Jeremiah McLene, Hon. W. W. Irwin, William Creighton, Hon. Philemon Beecher, &c. Bro. Brush subsequently became Grand Secretary and Grand Master. He is yet living near London, in Madison county, and I have secured a fine portrait, of him, which I intend to add to my gallery of portraits of the Fathers, which you know I am collecting for our new office. The Hon. and Rev. Thomas Scott was also among the early members. He is still living in this city at over eighty years of age, beloved and venerated by a generation that have grown up since he settled here. He has been requested by a vote of the Grand Lodge to deliver a historical discourse before that body at its next annual session, and I sincerely hope he may live to comply with the request. What a fund of historical reminiscences his vigorous memory could furnish ; and what a privilege to us of the present day to hear from the lips of so distinguished and venerable a man, the facts of fifty years ago.

Chillicothe you have never seen. It is one of the oldest and most beautiful little cities in the interior of Ohio. It is situated on the Scioto, near the junction of Paint creek with that river. The country around it is among the most fertile and productive in the State, and the view from the hills in the rear of the city is most enchanting. A year or two ago it was visited by a most desolating fire which swept away near one-third of the city. The venerable Lodge Hall, where the Craft had met for labor for near forty years, was reduced to ashes. The brethren, however, with an energy truly commendable, have erected a

most magnificent temple upon its ruins, which will soon be completed and ready for occupancy. It is of brick, three stories high, 43½ by 95 feet, and will be an honor to the Craft as well as an ornament to the town. A large and splendid public hall will be in the second story, while the third will be devoted to masonic purposes. The public hall is not quite finished, but the Grand Lodge is holding its session in it. I suppose the whole building will be completed and dedicated at the next annual communication of the Grand Lodge. The old State house, in which the State government was organized, and the first Constitution adopted in 1802, and in which the Grand Lodge was organized in 1808, has been torn down. This was wrong. The city or State should have purchased and preserved it, as a memento of the past, to be looked upon by future generations. There is a fine daguerreotype portrait of it, however, which I shall carefully preserve in my cabinet. I do not like that spirit of the age which lays its destroying hand upon every thing venerable, simply because it can no longer be useful. But that spirit is inexorable, and has no mercy upon the cherished recollections of the past. We boast of our intelligence and refinement; but how much superior are we, in these matters, to the semi-barbarous inhabitants of western Asia. The shores of the Bosphorus, and the eastern coast of the Mediterranean, are lined with temples and palaces built out of the ruins of structures that were erected in the classic ages of the world. But not a *vestige of our early Ohio* will be found in a few years more. The fathers will soon be in the grave, and the works of their early days will have been destroyed; but the institutions, civil and moral, of which they laid the foundations, will endure. They were founded in wisdom and righteousness; and their firm foundation is the *promise of God*.

But what on earth have I been about? I sat down to tell you about our Grand Bodies,—their meetings, their members, and their labors; but the generous hospitality of the Chillicotheans was uppermost in my thoughts, and now my sheet is full and my story untold. I have room to say, however, that the Grand Council convened on last Thursday, and the Grand Chapter on the day following. Their sessions were harmonious, profitable, and interesting, and they have closed their labors to meet at the same place next year. The Grand Lodge

began its labors this morning with a full attendance, and will probably close on Friday. Should any thing of importance occur, I shall note it down in another letter.

Hoping soon to repose again in your ample *arms*, I remain,
as I have long been. Yours, THE EDITOR.

CHILLICOTHE, Oct. 21st, 1853.

TO MY OLD ARM CHAIR:—

OLD FRIEND,—I had intended writing you often, and at length, during the session of the Grand Bodies; but with all my efforts I have been able, as yet, to send you but one brief letter. And even then my mind was so absorbed, and my heart so full of the kind and hospitable attentions of the excellent citizens of this place to several hundred strangers, many of whom they had never seen before, and may never see again, that I could find little room for masonic intelligence. I felt that a public acknowledgment was due from the Craft, and concluded I would volunteer to speak in their behalf, and make the Review the “medium” by which their grateful appreciation of this hospitality should be made known to the world; but the Grand Lodge has spoken to-day for itself, and by a rising vote tendered the cordial acknowledgments of that body to the citizens at large. That body has also voted to hold its next annual session in this place, on the third Tuesday of October next;—the Grand Encampment, Grand Council, and Grand Chapter will meet in the same place the preceding week. In a few months there will be two magnificent hotels finished and opened here, and any number of strangers may visit Chillicothe with assurance of “plenty of room” and princely entertainment. The beautiful and imposing structure erected for masonic purposes will be completed ere our next annual session, and, if not before, then set apart and consecrated to our mystic labors.

The sessions of the different Grand Bodies have been pleasant and harmonious. Differences of opinion have existed as to certain measures, but the members have differed as brethren. While in this state of darkness and uncertainties, with minds differently constituted, it is not to be expected that all should see alike. But with sentiments of fraternal love always upper-

most, there need be no ascerbity of feeling, even when we cannot entirely harmonize in opinion. Such has been the case during the present session, and there never were more union and harmony among the Craft in Ohio than at the present time.

The officers of the Grand Encampment for the ensuing year are,—C. F. Hanselmann, of Cincinnati, G. M.; Thomas Orr, of Chillicothe, D. G. M.; B. F. Smith, of Mt. Vernon, G. G.; J. H. Achey, of Dayton, G. C. G.; I. C. Copelen, G. Tr.; J. D. Caldwell, G. Recorder; Rev. R. H. Sedwick, G. Prelate; P. M. Crume, S. W.; P. Benedict, J. W.; F. Cleaveland, G. S. B.; — Hukle, G. S. B.; G. W. True, G. W.; J. B. Covert, G. G.

The officers of the Grand Council of Royal and Select Masters are,—John M. Barrere, of Highland county, G. P.; S. B. Pruden, of Athens, D. G. P.; J. L. Campbell, of Eaton, G. T. I.; J. W. Kennedy, of Felicity, G. P. C. W.; I. C. Copelen, G. T.; J. D. Caldwell, G. Recorder.

The Grand Chapter closed its session on Monday, and will hold its next annual session in Chillicothe, as also the Grand Council, on the Friday preceding the third Tuesday of October, 1854. Its officers are,—H. M. Stokes, of Lebanon, G. H. P.; C. K. Watson, of Tiffin, D. G. H. P.; J. H. Heaton, of St. Clairsville, G. K.; P. Outcalt, of Cincinnati, G. S.; I. C. Copelen, Gr. Tr.; J. D. Caldwell, G. Sec; Rev. R. H. Sedwick, G. Chapl; J. A. Rettig, G. M.; George W. True, G. C. H.; J. M. Dana, G. R. A. C.; James Caldwell, G. M. 3d V; W. N. Foster, G. M. 2d V; J. S. Felton, G. M. 1st V; J. B. Covert, G. G.

There was not so full an attendance of delegates at these three Grand Bodies, except the Grand Chapter, as usual—especially during the early part of their sessions—owing to a misapprehension in some parts of the State as to the time of meeting. I observed, a few days before the session began, a notice in two of the daily papers of Cincinnati, of the time and place of meeting. Why the notice was published in the daily papers of Cincinnati, I cannot say, for not one out of a thousand of the Craft in the State would see it there. If the Grand Secretary had given such notice in the Review a month or two in advance, it would have been read by nearly all the members in the State, and they would thus have had due and timely information. We should have inserted such notices, if requested, with great pleasure and *without charge*.

The Grand Lodge was largely attended. I do not know the number of Lodges represented, but there must have been about *two hundred*—there being some two hundred and twenty chartered Lodges in the State at this time. There is certainly a larger number of Lodges at work in Ohio at the present, than in any State of our Union; and in no jurisdiction is there more general peace and harmony. The only strife is, “who can best work and best agree.” A general attention is being paid to the vital principles of the Order, and especially to its moral requisitions. More applicants have been rejected during the last, than any previous year; and a general determination seems to exist that none but the *worthy* shall be *received* or *retained*. This indicates an improving condition, and gives promise of a bright and prosperous future.

The Grand Lodge is busily engaged in the business claiming its attention, and the prospect is, that it will adjourn to-night. There has been nothing of very general interest transacted—all our labors having reference to local matters, such as affect only the Lodges or membership under our own jurisdiction. In relation to the so-called side-degrees, and especially those which have been very condescendingly conferred upon the ladies, the Grand Lodge has spoken promptly and firmly; expressing its decided disapprobation of the whole matter, and affirming that such proceedings should meet masonic discipline. I sincerely hope that this childish folly will now have an end; or, if it survive, it will not be under the wing of Freemasonry.

The officers of the Grand Lodge for the ensuing year are as follows:—L. V. Bierce, of Akron, G. M; W. B. Dodds, of Cincinnati, D. G. M; M. Gaston, of Cambridge, G. S. W; M. D. Brock, of New Salem, G. J. W; L. Jewett, of Athens, G. Tr; J. D. Caldwell, of Cincinnati, G. Sec’y. The subordinate officers of the Grand Lodge, who are appointed by the Grand Master, with the consent of the Grand Lodge, I have not been so fortunate as to get, and will give them hereafter. I presume those having it in their power to furnish me with the names for the Review, do not think it of much importance for the Craft at large to know who fill those offices, else I should have received a list.

The Grand Lodge will adjourn this evening, and I hope to be in your supporting “arms” to-morrow.

Until then, farewell,

THE EDITOR.

NATIONAL MASONIC CONVENTION.

A convention of Masonic Delegates from several Grand Lodges in the United States, in attendance on the triennial meeting of the General Grand Chapter and General Grand Encampment, was held at the Masonic Hall in the city of Lexington, State of Kentucky, on the 17th day of September, A. L. 5853, pursuant to previous request and notice.

On motion, M. W. Nathan B. Haswell, of Vermont, was appointed President, and R. W. John L. Lewis, Jr. of N. York, and R. W. Eliphalet G. Storer, of Connecticut, were chosen Secretaries.

The following named delegates appeared, produced their credentials, and took their seats in the Convention as members.

Maine—M. W. A. B. Thompson.

Vermont—M. W. Nathan B. Haswell, M. W. Philip C. Tucker.

Rhode Island—M. W. William Field, W. J. A. D. Joslyn.

Connecticut—M. W. David Clark, R. W. Eliphalet G. Storer, R. W. George F. Daskam.

New York—R. W. Ezra S. Barnum, R. W. John L. Lewis, Jr., W. Thomas C. Edwards.

The objects of the Convention were briefly and pertinently stated by the President to be, the consideration of a suitable plan to be presented for a *National Grand Lodge*, or *Confederation* of Grand Lodges of the Masonic Fraternity in the United States, for the speedy and final adjustment and decision of matters in difference, which may arise between the various Grand Lodges, to promote uniformity in work, and to cultivate the general good of the Fraternity.

On motion of M. W. Bro. Clark, of Conn.,

Resolved, That representatives from other States present, attending the G. G. Bodies, and not accredited as delegates, be invited to take seats in the Convention and participate in its proceedings.

Whereupon the following brethren enrolled their names :

District of Columbia—M. W. Benjamin B. French.

Kentucky—M. W. Isaac Cunningham, R. W. Philip Swigert.

Illinois—R. W. Levi Lusk.

Georgia—M. W. Philip T. Schley.

Michigan—R. W. Ezra Platt.

Indiana—R. W. Isaac Bartlett.

Missouri—R. W. Joseph Foster, W. G. H. Melody.

Alabama—R. W. Amand P. Pfister.

Ohio—R. W. J. B. Brown.

Mississippi—R. W. Charles Kopperl.

Virginia—R. W. John Wilson.

On motion of M. W. Bro. Tucker of Vt.,

Resolved, That a committee of five be appointed, to report suitable resolutions, embracing a plan of action for the consideration of this Convention, at an adjourned meeting.

The following brethren were appointed such committee, M. W. Bro. Tucker having been, at his own request, excused from service thereon):

M. W. A. B. Thompson, of Maine.

M. W. William Field, of Rhode Island.

M. W. Benjamin B. French, of District of Columbia.

M. W. David Clark, of Connecticut.

R. W. John L. Lewis, Jr., of New York.

The Convention then adjourned, to Monday evening.

MONDAY EVENING, Sept. 19, 1853.

The Convention re-assembled pursuant to adjournment, M. W. Nathan B. Haswell, presiding.

M. W. Bro. Thompson, of Maine, from the committee appointed for that purpose, submitted the following report, which having been read and considered, was unanimously adopted:

The committee appointed by the Delegates of several Grand Lodges of the United States, assembled in Convention at Lexington, Kentucky, September, 1853, for the purpose of taking into consideration the proposition submitted by the Grand Lodge of Maine, to form a "*General Grand Lodge of the United States*," having duly considered the proposition, ask leave to report:

That in their opinion it is inexpedient at this time to attempt the formation of a General Grand Lodge; but, from a free interchange of opinion among the delegates assembled, your committee believe that a proposition for a National Confederation, for specific objects, would meet the approbation of the several Grand Lodges of the Union. They therefore submit the following plan therefor:

First—That all matters of difficulty which may hereafter arise in any Grand Lodges, or between two or more Grand Bodies of the same Order, which cannot by their own action be satisfactorily adjusted or disposed of, shall, if the importance of the case or the common welfare of the Fraternity demand it, be submitted, with accompanying evidence and documents, to the several Grand Lodges, in their individual capacities; and the concurrent decision thereon of two-thirds of the whole number, officially communicated, shall be held authoritative, binding, and final, on all parties concerned.

Second—That from and after the adoption of the foregoing proposition by two-thirds of the several Grand Lodges, its provisions shall be considered ratified, and all matters therein

contemplated for adjustment shall then and thereafter take the course prescribed.

Third—That each of the Grand Lodges be requested to adopt a resolution (if they accede to the proposed measure) pledging themselves to abide the concurrent decisions of two-thirds of the several Grand Lodges, relating to all matters submitted to their action.

For the purpose of further maturing the plan for the proposed Confederation, your committee propose that the several Grand Lodges be respectfully requested to send one or more Delegates each to a Convention to be held at Washington, D. C., on the first Wednesday of January, 1855, to consider such propositions as may be submitted by the several Grand Lodges in relation thereto.

The committee further recommend that the proceedings of this Convention be officially communicated to the several Grand Lodges in the United States.

All of which is respectfully submitted.

A. B. THOMPSON,	} <i>Committee.</i>
JOHN L. LEWIS, Jr.	
B. B. FRENCH,	
DAVID CLARK,	
WILLIAM FIELD,	

Lexington, Ky. Sept. 19, 1853.

On motion of R. W. Bro. Swigert, of Ky.,

Resolved, That the proceedings of this Convention, attested by its officers, be published under the direction of the Secretaries, and transmitted to the several Grand Lodges, and that their publication be respectfully requested in the various masonic periodicals of the United States.

The Convention then adjourned without day.

NATHAN B. HASWELL, *President*.

JOHN L. LEWIS, JR.}	} <i>Secretaries.</i>
E. G. STORER,	

We received the above just as the Review was going to press. We lay it before our readers, and promise some remarks on the proposition in our next No. We respectfully invite the attention of our brethren to this subject, as it is one in which the peace and welfare of the Craft in this country may be deeply involved.

[ED. REVIEW.]

“In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity.”

MASONIC PASSAGES OF SCRIPTURE.

By an ancient usage of the Craft, the Book of the Law is always spread open in the Lodge. There is in this, as in every thing else that is masonic, an appropriate symbolism. The Book of the Law is the Great Light of Masonry. To close it would be to intercept the rays of divine light which emanate from it, and hence it is spread open to indicate that the Lodge is not in darkness, but under the influence of its illuminating power. Masons in this respect obey the suggestion of the Divine Founder of the Christian religion—"neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." A closed book, a sealed book, indicates that its contents are secret, and a book or roll folded up, was the symbol, says Wemyss, of a law abrogated, or of a thing of no further use. Hence, as the reverse of all this, the Book of the Law is opened in our Lodges to teach us that its contents are to be studied, that the law which it inculcates is still in force, and is still to be "the rule and guide of our conduct."

But the Book of the Law is not opened at random. In each degree there are appropriate passages, whose allusion to the design of the degree or to some part of its ritual, makes it expedient that the Book should be opened upon those passages.

Masonic usage has not always been constant, nor is it now universal in relation to what particular passages shall be unfolded in each degree. The custom in this country, at least since the publication of Webb's Monitor, has been very uniform, and is as follows:

In the first degree the Bible is opened at Psalm cxxxiii, an eloquent description of the beauty of brotherly love, and hence most appropriate as the illustration of a society whose existence is dependent on that noble principle. In the second degree the passage adopted is Amos vii, 7, 8, in which the allusion evidently is to the plumb line, an important emblem of that degree. In the third degree, the Bible is opened at Ecclesiastes xii, 1—7, in which the description of old age and death is appropriately applied to the sacred object of this degree.

We have said that the choice of these passages has not always been the same. At different periods various passages have been selected, but always with great appropriateness, as may be seen from the following brief sketch.

Formerly the Book of the Law was opened in the first degree at the 22d chapter of Genesis, which gives an account of Abraham's intended sacrifice of Isaac. As this event constituted the *First Grand Offering* commemorated by our ancient brethren, by which the ground floor of the Apprentices' Lodge was consecrated, it seems to have been very appropriately selected

as the passage for this degree. That part of the 28th chapter of Genesis, which records the vision of Jacob's ladder, was also, with equal appositeness, selected as the passage for the first degree.

The following passage from I. Kings, vi, 8, was, during one part of the last century, used in the second degree :

"The door of the middle chamber was in the right side of the house, and they went up with winding stairs into the middle chamber, and out of the middle into the third."

The appositeness of this passage to the Fellow Craft's degree will hardly be disputed.

At another time the following passage from II. Chronicles iii, 17, was selected for the second degree. Its appropriateness will be equally evident.

"And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz."

The words of Amos v, 25, 26, were sometimes adopted as the passage for the third degree.

"Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chinn, your images, the star of your God, which ye made unto yourselves."

The allusions in this paragraph are not so evident as the others. They refer to historical matters which were once embodied in the ancient lectures of Freemasonry. In them the sacrifices of the Israelites to Moloch were fully described, and a tradition, belonging to the third degree, informs us that Hiram Abif, did much to extirpate this idolatrous worship from the religious system of Tyre.

The 6th chapter of II. Chronicles, which contains the prayer of King Solomon at the dedication of the Temple, was also used at one time for the third degree. Perhaps, however, this was with less fitness than any other of the passages quoted, since the events commemorated in the third degree took place at a somewhat earlier period than the dedication: Such a message might more appropriately be annexed to the ceremonies of the Most Excellent Master, as practised in this country.

At present the usage in England differs in respect to the choice of passages from that adopted in this country.

There the Bible is opened in the first degree at Ruth iv, 7.

"Now this was the manner in former time in Israel, concerning redeeming and concerning changing, for to confirm all things, a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel."

In the second degree, the passage opened is at Judges xii. 6.

"Then said they unto him, say now Shibboleth; and he said

Sibboleth : for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan : and there fell at that time of the Ephraimites forty and two thousand."

In the third degree, the passage is found at I. Kings viii, 13—14.

"And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass : and he was filled with wisdom and understanding, and cunning to work all work in brass. And he came to king Solomon, and wrought all his work."

While, from the force of habit, as well as from the extrinsic excellence of the passages themselves, the American Mason will perhaps prefer the selections made in our own Lodges, especially for the first and third degrees, he at the same time will not fail to admire the taste and ingenuity of our English brethren in the selections that they have made. In the second degree, the passage from Judges is undoubtedly preferable to our own.

In conclusion, we may observe, that to give these passages their due masonic importance, it is essential they should be covered by the Square and Compasses. The *Bible*, *Square* and *Compasses*, are significant symbols of Freemasonry. They are said to allude to the peculiar characteristics of our ancient Grand Masters. The Bible is emblematic of the wisdom of King Solomon, the Square of the power of Hiram, and the Compasses of the skill of the chief builder. Some masonic writers have still further spiritualized these symbols by supposing them to refer to the Wisdom, Truth, and Justice of the Grand Architect of the Universe. In any view they become instructive and inseparably connected portions of the true masonic ritual, which, to be understood, must be studied together.

Masonic Miscellany.

NEW YORK.

Masonry in New York seems to have passed the zenith of its glory, and is now on the wane. Trouble, dissention, division and discord prevail to an extent which is utterly disgraceful. We know not how many bodies there are now in New York claiming to be Grand Lodges, besides several independent subordinates who acknowledge fealty to no one. We shall try in our next No. to give a general view of the state of things in that unfortunate and distracted jurisdiction.

[ED. REVIEW.]

THE GOD OF SCIENCE.

It is quite common to hear it said that the votaries of science are traitors to God ; that they who study Nature's works, wander off from thoughts of Nature's God ; that the chemist, who purifies earth's metals, cherishes impurity within himself ; that the geologist, while investigating the inner earth, learns to disown the God of heaven and earth ; that the anatomist and physiologist, in their study of the physical man, do not see the hand of that God whose image man is. Such is not the case. Throughout the universe there pervades in all things LAW, pointing to an eternal and unchanging LAW-GIVER ; a law not of gloom, of terror, or caprice, but of order, harmony, system, and beauty. The little "Morning Glory," that creeps up the lattice by his cottage door, opens to the morning sun the precious perfumery of its bud, and withers and dies beneath its power and heat. From the planting of its seed in the ground to the budding of the flower in its beauty, the man of science discovers the all-pervading law which governs each step of the plant's progress, even to the tints of the flower. This law is in perfect consonance with every other law of man, of nature, and of God. The pleasant zephyr which refreshes man at even, and the withering simoon that spreads death and desolation around ; the coursing of the blood through the infant's veins, and the spread of the cancer upon the old man's face ; the singing of the winds in the lowland valley, and the crashing of tempests in the whirlwind's storm ; the rippling of the brook, and the comet sweeping across the heavens like a pendulum, and marking the hours of eternity in strokes of centuries ; all, all, to the mind of the man of science, reveal the laws by which they are governed, and the mighty Law-Giver who made both the law and the creature to obey the law.

Let the man of science wander in the field when the earth needs rain. By heaven's decree it descends in abundance, and the air melts with thankfulness ; yes, the very light of heaven, in gratitude to God for the gentle showers, dissolves its rays in the beauteous colors of the rainbow ! At such a sight the morning dew-drop sheds a crystal tear. And shall it be said that the man of science—he whose pursuit and delight it is to investigate these things, and their laws—shall it be said that he is not sensible of the existence of a God ? Shall it be said that, while all nature raises up its hands to God, like needy children to their mother, the man of science sees not whither all nature centers ? No. He who discards God, by that very act discards science. He who would seek to fathom earth's and nature's mysteries, and casts God from his thoughts, does thereby remove that light which would illumine his path—the Light of the Universe.—*American Artisan.*

DEMITTED MASONS.

We have been placed in possession of the following decision by our new Grand Master on an important question. As it is of general interest, especially within our own jurisdiction, we lay it before our readers. Every member of the Craft should read it and govern himself accordingly, for we believe it to be in strict harmony with masonic law, the foundation principles of our association, and the old Constitutions.

OFFICE OF THE GRAND MASTER, G. LODGE OF OHIO, }
Akron, October 26, 1853. }

DEAR SIR AND BROTHER,—I received your letter while in attendance at the Grand Lodge, and prepared an answer;—but before I sent it, the election took place, and being elected Grand Master, I concluded to re-examine my positions, and be sure I was right.

The ancient Constitutions of Masonry provide that “every brother ought to belong to some regular Lodge.”

This rule lies at the very foundation of Masonry. A Mason who does not connect himself to some Lodge, and continue such connection, is in open violation of a masonic duty, and ought to be subjected to masonic discipline.

A demitted Mason, residing within the jurisdiction of a Lodge, but not a member, is an anomaly of modern days—unknown to ancient Craft Masonry. Once a member of a Lodge, he must continue so until he connects himself with some other Lodge, and thus takes upon himself an allegiance to some other jurisdiction. To do so, he must pay all dues—be c'ear of the books—and have the consent of the Lodge of which he is a member—the demit takes effect, and ought to be so worded, on his connecting himself with some other Lodge.

The allegiance of a Mason to his Lodge is very like that of a citizen to his country. While he continues to reside in the country of his birth, his allegiance continues. Should the laws of his country require him, as they do in many of the European States, to get a permit from the government to leave it, this permit does not denationalize him while he remains, but *takes effect only on his leaving that jurisdiction and becoming a citizen of another.* Therefore,

I hold the masonic law to be, that a Mason is bound to yield allegiance to the jurisdiction *in which he lives.* That a demit, (an unmasonic word) does not take effect till the holder *leaves the jurisdiction in which it is granted and connects himself with a Lodge in another.*

Fraternally,

L. V. BIERCE, *Grand Master.*

APPROBATORY.

We have labored diligently and honestly to make the Review what such a work should be, and such as would secure the approval of intelligent and worthy Craftsmen. It was an honest aim, and we confess ourself gratified that we have succeeded in it. The words of cheering commendation that we receive from every quarter of the United States, from Maine to Oregon, and from Michigan to Texas, are such as to encourage us greatly in our labors, and to inspire us with zeal to make greater efforts. Our work has secured the unsolicited and hearty approval of every discerning brother who has carefully examined it and whose opinion is of any importance. We have heretofore given extracts from several commendatory letters which came unsolicited and unexpected, for the gratification of our friends as well as ourself; and that those not heretofore acquainted with the Review may know in what estimation it is held by such as have had an opportunity to judge of its merits, we append a few more notices of the same kind. They have come to us unasked, and some of them from men with whom we have no personal acquaintance—and they are the more valuable on that account. We shall begin with our own State. A most excellent and devoted Mason from the interior writes :

“The Review, for the year just ended, has far surpassed my expectations. Why, sir, it has not only been a “Review” of the sayings and doings of Masonry, but it has been for me a “gavel” of the greatest importance. I live so remote from the Lodge with which I am affiliated, that I seldom get to visit it; and hence my instructions from the “East” are few and far between. To supply this, I have a “regular meeting” once a month with the Review instead of the Lodge, and I meet a *host* of the very best men and Masons of the land. I do not have the privilege of consulting with them, but I hear their admonitions which descend upon my heart like “the dew of Hermon.” In this way, brother Moore, to you is confided the task of selecting the most of my masonic advisers, and I am sure there could be no one who will perform the task more to my taste. I am so well pleased with your work that I wish you to set me down as one who will not discontinue the Review, unless the means of paying you shall fail me. Until then, consider me a subscriber, and when that time does come, if it ever should, I will frankly let you know.

Yours fraternally,

N. J. D. K.”

The next is from a distinguished brother in Indiana, and one well qualified to judge—as he has long been a subscriber:

“I shall do all I can to get the members of our little Lodge to take the Review, for I believe it to be equal, if not superior, to any other masonic periodical published; and certainly no brother can say that it comes too high. Go on, Bro. Moore, and publish plenty of Reviews, and may God bless you in your enterprise, and may your love of light and knowledge, and your zeal in imparting the same to the Fraternity, be fully reciprocated by our brethren—especially of Indiana.

Truly yours, W. P.”

The next is from a prominent Mason in Georgia, who has been taking the Review for some time, but is about to remove to Texas. He says:

“I know not yet what part of Texas I shall locate in, and if you send the Review here to be forwarded to me I fear losing them, and I would not miss one copy for twice the value of it. Will you do me the favor to consider me a subscriber and retain the Nos. until I send to you for them, which I will do as soon as I locate. I hope you will oblige me in this instance, as I cannot think of doing without the valuable information derived from reading your Review; you come up to my notions so precisely, that I feel a great interest in its welfare. In no one point do we differ; many a doubt have you settled in my mind, and always in my way of thinking. That you may be sustained in your great work of spreading light and knowledge and be blest in all your undertakings, is the desire of your brother and friend.

W. J. G.”

The distinguished Grand Master of Kentucky, at the last session of the Grand Lodge of that State, in his annual address paid us the following compliment, for which we beg leave to tender him our grateful acknowledgments. He says:

“I would also reiterate the opinion expressed by this Grand Lodge in 1848, relative to the Masonic Review, published at Cincinnati, Ohio, by Bro. C. Moore. I have long been a reader of that excellent publication, and feel constrained to express my approbation of the ability with which it is conducted.”

The following is an extract from a letter from the Grand Master of a State in the far South,—one of the most intelligent and influential Masons in the United States.

“I send you two dollars for the coming volume of your valuable Masonic Review. I believe it to be the very best work of the kind published in the United States, and I hope you may realize by an increased circulation, that which you so richly

deserve. Please send me, *at any cost*, your April number, which never came to hand. I wish to bind the Vol. and cannot do without it.

Yours fraternally,

W. L. C."

The printed proceedings of the Grand Lodge of Iowa, at its last session, show that a committee to whom the matter was referred, reported, recommending "Moore's Magazine," a work published in the east. This, we are authorized by the chairman of that committee, to say is a mistake. The committee recommended "Moore's Review and Mackey's Miscellany." So says the chairman of the committee in a letter now before us, and adds—"I have been a constant reader of the *Review* for years, and know well how to appreciate it—but more especially the last volume."

We might go on and fill many pages with such commendations, but we think we have said enough to show how the *Review* is appreciated by the Craft. We have only to add that we purpose making the present year superior, if possible, to all its predecessors. Arrangements are now in progress for some beautiful and appropriate illustrations, and we intend to spare neither labor nor expense to make it the most attractive and useful work of the kind in the world. Paper has risen, wages have risen, all the necessities of life have risen, but the *Review* is continued at the *same price* and with *increasing attractions*. We still have a large surplus of Nos. for the present year, and can supply any demand by new subscribers.

We trust our friends every where will continue to procure and send us new subscribers; get every brother to take the *Review*; put it into the hands of every initiate as soon as he gains admission. Show him the necessity of reading and study, that he may become a skilful and intelligent Mason, and be able properly to appreciate the sublime teachings of our Order.

[ED. REVIEW.]

FREEMASONRY is an art or science involving important moral truths, and coming down to us with the *prestige* of a high antiquity. It commends itself to us for its social advantages and the cultivation of moral precepts. It carries the BIBLE with it to light its pathway through a dreary world.

BE KIND TO THE WIDOW AND ORPHAN.

BY MRS. SARAH T. BOLTON.

Be kind to the widow, her hopes are all crushed,
 The light of her spirit has flown ;
 The dear voice that ever consoled her is hushed,
 Her pathway is dreary and lone.

Be kind to the widow—the rainbow that cast
 Its beautiful hues on life's stream
 Has vanished away, and the joys of the past
 Are nothing to her, but a dream.

Be kind to the widow, for sorrows and fears
 Have stolen the light from her brow ;
 Her cheek, once so lovely, is faded with tears ;
 Her heart is all desolate now.

Be kind to the widow, who toils through long hours
 Alone by her emberless hearth,
 Whilst others are wreathing gay garlands of flowers,
 And winging the moments with mirth.

Be kind to the orphan, and teach him to meet
 With firmness the snares he must brave—
 The heart that to his once responsively beat
 Sleeps now in the night of the grave.

Be kind to the orphan—he cannot forget
 The dear ones who lov'd him of yore,
 And far from the home and the hearth where they met,
 He weeps that they meet never more.

Be kind to the orphan, for many a lure,
 Will tempt him to wander astray.
 O ! teach him that virtue alone will endure,
 When life with its dreams fades away.

Be kind to the orphan, the lone one apart,
 Bowed down by the chastening rod—
 O ! guide his young footsteps and teach his young heart,
 To trust in the promise of God.

REGISTER.

CAMBRIDGE LODGE, No. 5, Cambridge City, Ind.—J. V. Wayman, W. M.; J. S. Sellers, S. W.; J. B. McFarlan, J. W.; T. Newby, Secy.

OAKLAND LODGE, No. 140, Oakland, Ind.—B. G. Jay, W. M.; John W. Combs, S. W.; N. Bradley, J. W.

This is a young Lodge, having received a charter at the last session of the Grand Lodge. It is doing a good work; erecting a moral edifice that will be an honor and blessing to the place. Success attend them.

MARRIED.

On Thursday evening, October 13, 1853, by Rev. G. P. Tindall, Bro. GEORGE M. DIXON, of this city, to Miss MARTHA J. DARST, of Dayton, Ohio. We wish Bro. George and his youthful bride a long and happy life.

OBITUARIES.

DIED, in this city, on the 29th of September last, Bro. JOHN WALKER, in the 48th year of his age.

Among all our masonic acquaintances, there were few better men or more consistent and faithful Masons, than Bro. Walker. Quiet and unobtrusive in his manners; with a heart overflowing with kindness; and ever prompt in the discharge of duty, he held a prominent place in the affections of all who knew him. If assistance was needed for the suffering, Bro. Walker was always ready with his share. If some one was required to visit the sick, or watch beside their bed at night, none were more willing to discharge the duty than Bro. Walker. Indeed he was engaged "in every good work;" and now, we trust, he "rests from his labors." While we cherish his memory may we emulate his example. We sympathise with his afflicted family, for their loss is, indeed, irreparable.

— In this city on the 19th of October last, Bro. JOHN DENNHARD, a member of McMillan Lodge, No. 141, in the — year of his age.

EXPULSIONS.

AMOS K. PAYNE, late of Marcelline, Adams county, Illinois, we are informed has been expelled from all the rights and privileges of Masonry. Where he is we do not know, but he will please send us *the two dollars* he owes us for the Review.

WILLIAM L. SCOTT and JAMES FULTON were, on the 17th of August, 1853, expelled from all the rights and privileges of Masonry, by Andersonville Lodge, No. 96, Andersonville, Indiana.
J. A. Ross, Sec'y.

W. W. WATSON was, on the 21st of October last, expelled from all the rights and privileges of Masonry, by Fayetteville (Ohio) Lodge, No. 203.
W. H. SLR, Sec'y.

WM. V. PRICE and H. J. WEBSTER have both been expelled from all the rights and privileges of Masonry, by Science Lodge, No. 50, Sandusky City, Ohio.

THORNTON A. JOHNSON has been expelled from all the rights and privileges of Masonry, by Lewisville Lodge, No. 72, Lewisville, Indiana.

EDITOR'S DEPARTMENT.

LATE.—We very much regret, and feel deeply mortified, that we were delayed several days after the usual time in getting out the present No. The fault was not our own, and was beyond our control. The paper-maker disappointed us grievously. We shall try to prevent such an occurrence again, and ask the forbearance of our subscribers for this time. It is our desire, as it is our interest, to have the Review mailed promptly on the first of each month; and we hope to accomplish this in the future.

BACK NOS.—We much regret that we cannot supply the Nos. for April, May, and June of last year, to those who have lost them. We had just enough to supply the subscribers, and none left. In a few cases they failed to reach the subscribers, and we very much regret we cannot supply the deficiency.

OLIVER'S HISTORICAL LANDMARKS OF FREEMASONRY.—We have yet on hand a few complete sets of this invaluable work for sale. Price in leather binding, \$5.50. We have also a supply of the 2d volume for those who have only obtained the 1st volume. Those wishing the work complete, had better order it soon, as but few sets remain.

SEVERAL ARTICLES in our present No. merit particular attention; among others, a decision by the Grand Master of Ohio. Let every brother read it.

SANTA CRUZ, California.—A new Lodge has just been organized at this place. Our old friend, Bro. H. G. Blasdel, formerly of Aurora, Ia. is the W. M; A. Sinclair, S. W; N. H. Stockton, J. W; and Peter Tracy, Sec'y. We wish them happy meetings and abundant success in their good work.

PLYMOUTH, Marshall county, Ia.—Our friends having collections to make, or any business pertaining to real estate matters in northern Indiana, will do well to entrust it to Bro. William J. Burns, Esq. at Plymouth. He will *promptly* attend to any business entrusted to his care as an attorney at law.

NEW SUBSCRIBERS are still coming in for the present year, and we hope they will continue. We have plenty of back Nos. yet, and will supply all that come in. We respectfully urge our friends to efforts in enlarging the circulation of the Review. Let every *young* brother, especially, take and read it.

ALBANY, N. Y.—Our old and good natured friend Jenkinson, of the Rail Road House, Albany, called to see us recently. He gives evidence of fine living and a good conscience, although we think he has erred in judgment on the subject of Grand Lodges in New York. Let that be as it may, he keeps a charming hotel, gives his guests his strict attention, a pleasant smile, and the best of living. He has an Irish heart, an English head, and both much improved by a long residence above the highlands. We invite our traveling friends to call on him—fill his house, and eat him out *if they can*.

THE GRAND LODGE OF OHIO closed its annual session at Chillicothe, on Friday evening, Oct. 21st, after a busy but harmonious session of four days. The names of the principal officers for the present year will be found in the present No., its proceedings we hope to have—some day. For the last few years it has taken several months to get them out, and last year, we believe, half the year expired before we saw them. We hope there will be an improvement in this matter, or that the Grand Lodge will cease to publish them altogether.

PRINCETON, Bureau county, Illinois.—Our friends having collections to make, or other legal business to transact in Princeton, Peru, Ottawa, Chicago, or other places in that vicinity, would do well to entrust it to J. Porter, Jr. Esq. at Princeton. Bro. Porter removed from Ohio, and has settled permanently at Princeton, and will promptly attend to any business entrusted to his care.

SOUTH CAROLINA.—We are under special obligations to M. W. Bro. Cleveland, G. M. of South Carolina, for valuable documents. We shall refer to them hereafter.

GONE SOUTH.—Our esteemed friend and brother, R. A. Little, Esq. of this city, has closed his business and gone to spend the winter at Charleston and St. Augustine, for the benefit of his health. We commend him to the attentions of our brethren in that genial clime as one who is "true and trusty," and meriting the kind regards of the Craft. Restored health and long life to Bro. Sir Knight Little.

LETTERS.—When our friends write to us, and the Review does not come as ordered, or the letter answered, they will take it for granted their letter has not reached us, and *write again*. We begin to think there is no reliance upon the P. O. Department. Why *we* are made to suffer more than others we cannot tell. Will the Post Master General at Washington look into it?

ARKANSAS PACKET.—We invite the attention of our friends to the card of the steamer **FOREST ROSE** on our cover. With Bro. Sketo on the quarter deck, and Bro. Williams in the clerk's office, the *Forest Rose* is the boat for travelers and shippers. She is new, staunch, and fleet. Bros. Sketo and Williams have bought her expressly for this trade, and she will continue to run regularly between this port and Fort Smith. Our friends will remember her.

BRO. O. J. HARRISON, No. 81, Fourth street, Louisville, Ky. is our agent in that city. Brethren indebted to us in Louisville or vicinity, will please make payment to Bro. Harrison.

WE REGRET the late period at which the present No. is issued ; but we cannot always control the paper-mills. We hope there will be no more such delays. Bear with us this time, brethren, as it is not our fault.

PROGRESS.—A new Lodge has recently been organized at Metamora, Indiana, under the most flattering prospects. S. B. Trembly, W. M.; S. Wiley, S. W.; J. Wiley, J. W.; J. J. Rubottom, Sec'y.

There is room for a first rate Lodge in Metamora, and we have no doubt the brethren, in whose hands it has been placed, will make every effort to have a model Lodge. Brethren, study—read—work. *Take the Review*, especially, and it will do you all good.

ECONOMY LODGE, No. 102, located at Economy, Wayne county, Ind., is a young Lodge, having been at work less than a year. There was formerly a strong opposition in that neighborhood, but the brethren have nobly faced the storm until its howlings have passed away, and a comparative calm has succeeded. The members have erected a high standard, and resolved to admit none but "*good men and true.*" While they adhere to this determination, they need *fear no danger*. We wish them abundant success, and hope they may be a blessing to the community. The officers are J. W. McPherson, W. M.; B. Andrews, S. W.; R. Jobs, J. W.; D. B. Robbins, Sec'y.; W. Russey, Treas.

A NEW LODGE has been chartered at Nunda, Livingston county, N. Y., and its officers installed. It is located in a region where Anti-Masonry formerly flourished in its vigor ; but the new Lodge, by a close adherence to the Landmarks, and the social and moral tenets of the Order, is fast subduing the popular prejudice. Go on, brethren, in your good work, and may you have abundant prosperity.

The Lodge is called **KESHQUA**, No 299. The officers are George Greig, W. M.; C. S. Chilson, S. W.; Wm. Benson, J. W.; C. L. Harding, Sec'y.; E. Cobb, Tr.; C. Smith, S. D.; C. Wing, J. D.; F. Martin, T.

By MAIL.—Our friends will be careful *not* to send us any money by mail, for many of our letters are either lost or stolen. There is yet something rotten in the Post Office Department, but *where* the fault is we cannot tell.

MISSIONS.—A great Missionary Meeting has recently been held in this city, it being the annual meeting of the A. B. C. for Foreign Missions. This brought together a vast number of distinguished persons from all parts of the country, and the occasion was one of great interest. We had not the privilege of being present at any of the meetings, being at the time confined to a sick bed ; but we read the daily reports of proceedings with a swelling heart. The work of civilizing and elevating the human race,—of strewing flowers along the thorny path of life,—of pouring light into the dark chambers of the grave—is one that claims the good wishes, and should receive the active co-operation of every philanthropist. If there were no higher considerations than such as circle round the brow of human life, the self-sacrificing missionaries should be well sustained. But there are higher interests involved ; interests with which those of earth are, in comparison, as the dim star-light to the glorious noon-day. These men carry the Bible with them ; and wherever that “ Great Light ” goes it dispenses blessings of infinite value. They carry science and civilization with them ; and who will say that these are not better than ignorance and barbarism. They do not go to preach a dogma, but to impart truth. They are heroes, battling with ignorance, depravity, and death. They have, within the last twenty years accomplished more for the world, than all the wars of England and France for the last sixty years at ten thousand times the cost. Push out the faithful missionary then ; send abroad the Bible ; let truth have an open sea ; give the world “ more light.” No danger of going wrong while engaged in such work. “ May the blessing of heaven rest upon ” all such efforts.

LITERARY NOTICES.

Great Truths by Great Authors. A Dictionary of Aids to Reflections, quotations of Maxims, Metaphors, Counsels, Cautions, Aphorisms, Proverbs, &c. from writers of all ages and both hemispheres. Philadelphia: Lippencott, Grambo & Co.

We have examined this book thoroughly, and find it to be a most excellent and useful work. We have had works of the same character, but the quotations were confined to poetry ; this embraces prose as well as poetry, and thus furnishes a wider range as well as a more direct application of truths, maxims, &c. Our library would not be complete without it. It may be had of Bro. Ernst, 112 Main street.

A NEW AND VALUABLE MASONIC WORK.

BRO. MOORE—Permit me to say to the Craft, through the pages of the Review, that I have just issued from the press, "*Outlines of the Temple, or Masonry in its Moral Aspects*," written by the editor of the Review, with an introduction by Wm. B. Thrall, P. G. Master of the Grand Lodge of Ohio. The work is well got up and beautifully illustrated, making a very convenient duodecimo volume of near 300 pages, and contains a portrait of the author, engraved on steel.

This work will form a nucleus for a series of uniform volumes, entitled "LIBRARY OF MASONIC LITERATURE," which are now in preparation, by several talented authors connected with the Fraternity, to whom we pay a liberal copyright. The volumes to be issued at stated periods. The whole to be of a high literary character, and each designed to make a pleasant volume for the Craft or the Family Circle.

At the recent session of the Grand Lodge of Ohio, a committee appointed to examine the above work, say of it—

"That your committee take pleasure in expressing their approbation of the spirit and scope of said work, and they are of opinion that it will be found in the hands of the Fraternity, and of the general reader, an interesting companion; and they would express the hope that the work may be widely disseminated, to the end that all, and especially the younger members of the Craft, may be well grounded in the moral teachings of the Order as held by the Fathers.

M. Z. KREIDER,
W. B. THRALL,
KENT JARVIS."

The work is now ready and for sale at \$7 20 per doz. to the trade, or 75 cents per single copy.

Copies can be sent by mail. To those who desire it sent in this way, by remitting 90 cents in postage stamps, we will forward it free of postage.

We respectfully solicit orders from the trade and others.

J. ERNST,

Bookseller and Publisher, 112 Main st., Cincinnati.

Putnam's Magazine, for November, is on our table. The present is a most excellent No., indeed the work improves with every succeeding month, and is fast becoming the Magazine of the country. We failed to receive the October No.,—will the publishers forward it to us?

The Race for Riches, and some of the pits into which the runners fall. By WILLIAM ARNOT, Minister of Free St. Peter's, Glasgow. Lippincott, Grambo & Co., Philadelphia.

In this age of money loving and money getting, when the struggle for riches has become almost a mania, such a work as the above is greatly needed. To grow rich is the uppermost and absorbing desire; we forego the unfading treasure of the skies for the perishing ingots of earth, that often become a curse instead of a blessing. Mr. Arnot shows the danger and the folly of sacrificing heaven at the shrine of earth, and his book is a much needed voice of warning in an hour of peril. For sale by J. Ernst, 112, Main street.

The Bible in the Counting House. By H. A. BOARDMAN. D. D. Philadelphia: Lippincott, Grambo & Co.

This is a course of six Lectures to Merchants, by the Reverend author, and is a timely and much needed book. Its title sufficiently indicates its character and aim, and commends it to the class for whom it was designed. They should by all means read it. For sale at the bookstore of J. Ernst, 112 Main street.

Notes on the twenty-five Articles of Religion, as received and taught by Methodists in the United States. By Rev. A. A. JIMESON. Applegate & Co. Cincinnati.

This may be regarded as a commentary on the Articles of Religion as taught by Methodists in this country, and is a most invaluable work for the members of that large and influential body of christians. Each particular doctrine is briefly explained in clear and forcible language, and then surrounded with an impregnable bulwark of Scripture authorities. To our mind Bro. Jimeson has conclusively shown these essential doctrines to be founded upon a "Rock which cannot be moved;" and the book should be purchased and read by every person who feels an interest in such things,—and who does not?

Bro. Jimeson, in the defence of essential doctrines, has gone to great labor in tracing them down from the earliest times through the "Fathers," and sustains them by liberal quotations from those early writers. This was a work of vast labor, and required much critical research and patient investigation. We wonder this work was not done before; but we are glad Bro. Jimeson has done it, and *done it well*. We see also that Bro. J. is "sound on the pew question," and advocates the propriety of a more settled relation between pastor and people in many cases. We predict for this work an extensive circulation among Methodists. It is for sale by Applegate & Co. 43 Main street.

Romance of Natural History, or wild scenes and wild hunters. By C. W. WEBBER. Lippincott, Grambo & Co. Philadelphia.

Those fond of the forest and the chase, of nature in its wild freedom and rough romance; those fond of midnight scenes in hill and glen and wild wood, of the chase and capture,—in short, of a hunter's life,—his freedom, his caution, and his triumphs, will read this book with rapture. It is well written, the stories are admirably told, the descriptions are graphic, and the incidents are believed to be true,—certainly true to nature.

For sale by J. Ernst, 112 Main street.

Arthur's Home Magazine maintains its usual excellence—a good work for the fireside and family circle.

Elements of the Laws; or Outlines of the system of Civil and Criminal Laws in force in the United States, and in the several States of the Union. By THOMAS L. SMITH, late one of the Judges of the Supreme Court of Indiana. Lippincott, Grambo & Co., Philadelphia.

This work comes to us endorsed by the ablest men in Indiana, where it is used as a text book in the public schools. We have not had leisure to examine it carefully, but from its general scope and the particular subjects on which it treats, we doubt not it will be found a useful and valuable book, and one that should be in every library. For sale by J. Ernst, 112 Main street.

Travels in Egypt and Palestine. By J. THOMAS, D. D. Lippincott, Grambo & Co. Philadelphia.

We have read this work with pleasure and profit, and can heartily commend it to our readers. We have in it solid and reliable information, mingled with pleasant anecdote and racy description; and while it instructs it also amuses. Go and buy it. For sale by J. Ernst, 112 Main street.

Daily Metropolis.—This is a neat and spirited daily paper, published at Chillicothe, O., by Bro. G. Armstrong. It is well conducted, and has a large circulation. We suggest to our business friends in this city that it would be an excellent medium for advertising in that wealthy and productive section of Ohio.



VOL. X.

CINCINNATI, DECEMBER, 1853.

NO. 3.

TERMS OF THE REVIEW.—Two DOLLARS per annum, payable in all cases in advance. Subscriptions must always begin and end with the year, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out unless ordered. Names can be sent by mail, but no money. That can be retained until it is sent by private hands, or is ordered.

Office, No. 112 Main Street, over J. Ernst's Bookstore, Cincinnati, Ohio.

THE ASTROLOGER OF CHALDEA,

Or, Masonry in the Orient.

BY THE AUTHOR OF "THE LIGHT OF THE TEMPLE."

CHAPTER IV.

The temple of Belus at Babylon was situated on the eastern bank of the river Euphrates. This temple occupied a square a quarter of a mile in extent, in the center of which rose a tower six hundred and sixty feet in height. The tower was pyramidal and divided at regular intervals into eight separate towers, rising successively one above another, decreasing in dimensions to the summit, where there was an oratory containing a couch, table, and other articles, all of pure gold. Here the principal devotions were performed. Immediately over this on the highest platform of all, was the astronomical observatory by means of which, and the astronomical well adjoining the tower, and connected with it by an underground passage, the astrologers arrived at such perfection in the science, that astronomical observations were kept dating back to within one hundred years of the flood.

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On the summit of the topmost tower were three golden statues representing the celestial deities, Jupiter, Juno, and Rhea. These statues were all of colossal proportions, that of Jupiter being forty feet high. Juno was represented as seated on a golden throne, with lions at each knee, and two enormous serpents of silver. The statue of Rhea was on the left side of Jupiter. She was represented as grasping a serpent in her right hand, and a scepter enriched with gems in her left. Accompanying these statues was a table of wrought gold, forty feet long and fifteen wide, on which were goblets and vases of the most massy and elaborate workmanship. The temple was filled with immense treasures, the wealth of kings and conquered countries, and little did Abram think as he entered with his beloved Sarai the palace allotted to the chief astrologer, that the time would come when his descendants would be captives in Babylon, and their most sacred treasures would be deposited in that very temple consecrated to idolatrous gods.

He came not, however, to Babylon as a priest, but as an astrologer, and his relation to the king and court at Nineveh, of which Babylon was then a province, Nineveh being the metropolitan city of the Assyrian empire, was not such as to require of him either the acknowledgment or worship of the gods. He came with his young and beautiful princess to enter upon his duties as chief astrologer in the temple of Belus, not as a worshipper of the sun or moon, or stars, of Jupiter, Juno, or Rhea, but as a worshipper of the God of heaven, of him who made the sun and moon and seven stars, and Orion and his wife had already embraced the same faith and worship, and was illumined with the same holy light, and felt the same mysterious all pervading power.

We have not omitted the incidents connected with his return from Nineveh to Ur, and the intense excitement produced by his exaltation to the high post of honor conferred upon him, among his kindred and the citizens of his native place, because there was nothing that would be interesting in the narrative, far from it, but we have omitted their narration as we must many other things possessing equally thrilling interest and importance, though not essential to our history.

Scarcely had the Astrologer taken possession of his new home until another remarkable event occurred in the history

of his life, destined in its results to have a more wonderful effect upon him than any other occurrence connected with his most eventful life. As the shadows of evening were gathering around the city, and the stars one by one were making their appearance in the sky, Abram and Sarai ascended the tower, and reaching the oratory they prepared to engage in their evening devotions. They were far above the din and roar of the city, which stretched beyond the temple area on either side for miles up and down, and on both sides of the river. The Euphrates reflected the light of the stars from its unruffled bosom, and the vast reservoir beyond the walls seemed to the spectator like a field of stars, so faithfully were the celestial orbs mirrored in its waters. On the summit of that lofty tower rose the mighty statue of Jupiter, glistening in the rays of the rising moon.

"How beautiful!" said Sarai, as she leaned against the balcony and gazed upon the scene.

"Most beautiful," replied Abram, thoughtfully. "Yonder moon, walking majestically among the glittering orbs that deck the brow of night, fitly represents the milder glory of Him who is brighter and greater than the sun shining in his strength, or the moon walking in her brightness and beauty, and serves to lead the thoughts of man at evening hour up to his glorious throne. Let us bow and bless that God who hath formed all these bright creations as exhibitions of his eternal power."

So saying, the happy pair prostrated themselves before the God of heaven. From those pious hearts, strongly united by sympathy, there rose a deep and ardent devotion, and strong faith, lively gratitude, fervent love, and ardent hope, all pervading and powerful, took possession of their souls. Thus absorbed, their spirits rose to high and glorious sympathy with the divine mind, and they held communion with the invisible One. The divine glory came over them, and there appeared the same manifestation that fell upon the vision of Abram in Eden. While thus entranced, a voice, soft and low as the breath of summer, was heard, saying, "Arise, this is not your rest, and go to a land of which I will tell you." Abram was startled. It was the first time the divine voice had fallen upon his ear. But he was not alarmed. That voice fell upon an ear already attuned to the language of heaven. Those words came to a

heart full of faith and obedience to God, and when they rose from the altar, a calm celestial resignation to the divine will might have been seen upon their countenances, indicating the response of their hearts.

The revelation was clear, so clear and definite that it left no doubt whatever on the mind of Abram that he was to leave his post of honor, his much loved pursuit, his palace, and more than all, his kindred and friends and native country, and all the associations of his early life, and start out upon a pilgrimage to him unknown.

But was he to wander alone as an exile from kindred and country and friends? No, not alone, God had said "I will go with thee and give thee rest." And Sarai too, for they twain were one, would accompany him. No sooner did the faithful Abram respond to the voice of God than his young and beautiful wife, all radiant with smiles, embracing him, said, "whither thou goest I will go, even to the ends of the earth."

After remaining a few days at Babylon, Abram returned to Ur and communicated to his father and kinsmen the divine command. Zerah had embraced the religion of his son. He was now two hundred years old, and was resignedly awaiting his departure to the home of the blest as the evening shades of life were gathering around him. No sooner, however, did he hear of the faith of his children and their divinely appointed destiny, than he resolved to accompany them. It was a heavenly mission, and he knew that it would have the divine protection. He had made the God of his children his own God. He had abandoned the star and fire worship of Chaldea for a purer, simpler faith. Enfeebled with age as he was, he did not hesitate to start upon the long and weary journey, and with staff in hand nerved by a new power, he started out with Abram and Sarai for the land of promise.

Crossing the Tigris, and giving themselves up to divine direction, they traveled in a north-eastwardly course until they reached the mountain range. Worn down with fatigue and toil, Zerah was at length compelled to cease traveling, and after having reached a beautiful valley in Armenia they pitched their tents and called a halt until Providence should further open their way. They had traveled a distance of three hundred and seventy-six miles, and were weary of the journey.

In that little band there was a promising youth, who, having embraced the same faith, had resolved on undertaking the same pilgrimage. He was a brother's son of Abram, and though much younger, was of kindred spirit, and devotedly attached to his uncle. For the sake of his religion he was willing to leave father and mother and his youthful associates, and travel with the chosen few to the land of promise. His name was Lot.

In the place where they had stopped on account of the infirmities of Zerah, Abram and his nephew commenced the erection of a village which was called by them Haran, in honor of Lot's father. It was a lovely spot. Nature had here lavished her gifts, and with a profuse hand had scattered blessings all around. As the blessing of God was upon Abram and his companions, every enterprize in which they engaged prospered. The little band was increased by additions from their fellow countrymen, for they were still in Mesopotamia, and had not passed beyond the boundaries of their native land. They bestowed great attention to the cultivation of the soil, which produced spontaneously the most odoriferous vines, and it was not many years until they had immense vineyards and vast herds and flocks of cattle and sheep which grazed on the rich pastures which nature had so bountifully provided.

An event calculated to fill the mind with melancholy, and which broke in fearfully upon the happiness of the peaceful village of Haran, occurred. The aged patriarch, Zerah, whose increasing feebleness caused Abram to stop in his unknown journey, an event which resulted in the foundation of a city and the accumulation of a large amount of property, was called to die. He was well stricken in years. The toils of upwards of two centuries had worn him down to the grave, and calling around him his beloved Abram and Sarai, and pronouncing upon them his dying blessing, he gathered up his feet and departed in peace to his fathers. The hands of affection closed his eyes, and followed by those who loved him in life, and in death did not forsake him, together with a large train of weeping villagers, the patriarch of Haran was borne to the tomb.

It was a sad day to Abram and Sarai and Lot, who with his newly married companion, deeply mourned his loss. The first grave opened in Haran, it was baptized with many tears, and often at eventide would Abram and Sarai wander there to

weep and pray over the tomb of buried affection. Once while pouring out their hearts to God at that rural spot, the divine glory again overshadowed them as on the summit of Belus, and a voice came to them, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee, and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed." It was the same divine voice whose directions they had followed, and which had led them to Haran, and hence it took them no time to consult in regard to obeying the command. Preparations were immediately made for another unknown journey, and a few days, in which they gathered together their flocks and herds and treasures, witnessed their departure, with Lot and his wife, and those who had renounced idolatry and embraced the true religion. Though they had laid the foundations of a city, and in the course of fourteen years procured for themselves every thing necessary to make home happy, and though last not least, Haran contained the sacred relics of their venerated father, they were ready to make any sacrifices, leaving all the endearments of home with their fruitful vineyards and smiling gardens, for the deep shadows of an untrodden wilderness.

Their route lay towards Canaan, and after many days of weary travel over rugged mountains, through deep and dangerous ravines and sandy deserts, they at length reach the borders of the promised land, and finally enter the beautiful vale of Shechem, spread out between the mountains of Ebal and Gerizim, where they encamped and erected an altar to the worship of God. Nothing could be more lovely than this capacious valley, extending as it did for a long distance between the mountains of Ebal and Gerizim, which rose on either side to the height of eight hundred feet, thickly covered with groves of olive and fig trees, while the rocks were festooned with vines and flowers of every hue, between which natural fountains threw out their sparkling waters imparting a refreshing coolness to the scene. Nothing could be more inviting. Here the heaven-directed travelers, after having traveled four hundred miles, ended their pilgrimage and took up their abode.

Again the Lord appeared unto Abram. While engaged in evening devotions, and the smoke of the sacrifice went curling up from the altar as a pure incense to heaven, the Shekinah again enveloped the worshippers, and the divine voice said, "Unto thy seed will I give this land."

Abram was childless. Year after year had come and gone since he took his beloved Sarai to his bosom, but the boon for which both had sighed, and the withholding of which in those early days was considered as a curse, came not to gladden their hearts and light their eyes. To write a man childless in patriarchal times was but to complete the sum of his misery. It was to make him as a lone tree in a dreary desert, branchless, leafless, sapless. But this revelation inspired hope, and the faithful Abram believed God and rejoiced in the prospect of its fulfilment. It was a promise involving the existence and destiny of a nation, numerous as the stars of heaven. That same valley and those towering mountains were to be covered and darkened by twelve tribes and their twelve times twelve thousand that should spring from his loins, and every ear of which should hear the commandments of his God. That very valley where he offered up his sacrifices as typical of a coming Savior, whom he already beheld by faith in the dim vista of the future, was to be made sacred by his presence. His feet were to tread the same green spot, and his lips to taste of the same cooling waters. The faith of Abram saw all nations of the earth blessed in the promised Messiah, for though

"Mysterious shadows hide
The mysteries of heaven,
Yet where all knowledge is denied
To faith 'tis given."

And his faith brought to him not only the knowledge of redemption's scheme, but secured for him all its spiritual and eternal blessings. Centuries upon centuries were to pass away, sacred bards were to live and sing of the Messiah, mighty kings and priests were to wait for his advent, and all nations were to desire his coming; but the prophet would drop his harp, the king lay down his crown and the priest his mitre, and the nations die ere the fulness of time should come, while faith annihilated all distance of time and space, and brought to Abram's vision the Glorious One.

Northward from the valley of Shechem, a distance of twenty-eight miles, spread out the broad plain of Mamre, between Bethel and Ai. It was a wild romantic region covered with lofty oaks, and though less fertile and beautiful than the valley of Moreh where the chosen few had taken up their abode, still it was in the land which God had promised to Abram; and as the whole country was before him where to choose, with Providence his guide, from some cause which the sacred historian has wisely concealed, the holy family emigrated thither, taking with them their numerous servants with their flocks and herds.

It might have been that such a place was not favorable to devotion. The Canaanite was still in the land, and encroachments from these idolaters might have rendered it necessary for the peaceful Abram to remove to a less favored but still more secluded spot. Or it might have been that the valley was not sufficiently broad and extensive for the already large and constantly accumulating families of Abram and Lot, with their vast possessions of servants and cattle. Or what is perhaps the more plausible conjecture, the same divine voice which had called him from Babylon and directed him in his journeyings to Canaan, had summoned him to the highlands of Mamre.

Notwithstanding his removal from the beautiful vale of Shechem and plains of Moreh, to the more rugged heights of Mamre, yet he realized that He who had called him from Chaldea would give him in due time all the land of Palestine, and though the prospect and promise would have chilled the heart of others of less faith, and caused them to stagger with unbelief in regard to their fulfilment and realization, his faith stood like a pillar of light amid the surrounding darkness, penetrating the gloom and kindling the future with a radiance all inspiring to hope.

Though the woody highlands afforded a wide range for the cattle, yet the soil was of too rough, rocky and sterile a character to yield a sufficient pasturage, and the families found it necessary to follow the indications of Providence and seek a more fertile spot. Their flocks and herds, under the divine blessing had increased astonishingly, dotting the surrounding plains and darkening the encircling hills, and as it was neces-

sary for their support and prosperity that a more propitious region should be found, Abram and Lot struck their tents and journeyed south until they came to a section of country offering every inducement for their sojourn.

Here they pitched their tents, erected their altar, and offered up sacrifices and praises to the God of their mercies, whose providence had presided in such a wonderful manner over their journeyings since leaving the land of their nativity. Their toil in the fields soon began to yield its fruit, and a rich harvest of plenty crowned their labors. The mountain, valley and plain, which presented their diversified scenery to their enchanted eyes, filled their hearts with new and increased emotions of gratitude to the Giver of all good. As they would wander among the bowers, and at noontide rest beneath the feathery palm and wide spreading olive, or at even when the stars would look out clear and beautiful from their native heavens, they would gather around the sacred altar and offer the evening sacrifice, a holy joy would fill their hearts as the object of their worship would encircle them in a halo of glory, and from his radiant throne hold communion with their spirits.

To Abram there was a joy added to all the communings of his spirit with his God, and the great prosperity which attended him, only less than the first as a cause of happiness, and vastly greater than all the rest. It was the love of his affectionate and dutiful wife. For though he had immense possessions, numerous relations and a host of attendants and servants, there was nothing like his beloved Sarai, and no eye greeted him with half the affection of her mild blue orbs, nor did any voice sound so sweet as hers. When they would walk together at even, arm in arm, with true oriental simplicity, and gaze upon the moon walking in brightness over the bright pathway of stars, and call to remembrance their past devotions when they vainly imagined that these bright orbs of night were their gods, and contrasted the doubt and uncertainty which filled their minds, with their present consciousness of hope and joy derived from the worship of their creator, they were filled with extatic bliss and would break forth in songs of praise to the God of heaven.

Sarai was a true wife, making home happy by her presence and her smiles, a very earthly paradise where the curse of

strife never was permitted to enter. In her peaceful tent the pilgrim forgot his toil and exile, and was made to reap the full enjoyment of the present while he was inspired with hope in the divine promise for the future. All around smiled an Eden of peace and joy, while above them was a *covenant-keeping* God, and over them his protecting care.

But life has its varieties as nature has her seasons, her storms, and sunshine. The morning sun may gild a cloudless sky, but ere it is noon it may be overcast with dark and lowering clouds. The cheerful day may be succeeded by a cheerless, gloomy night; and thus it was with the happy dwellers in the peaceful vales of Canaan. For a season at least their earthly happiness must be broken in upon, and their temporal resources must be in a measure exhausted, if for nothing else than to teach the dwellers of earth that this is not their home, but that at best they are strangers and pilgrims in quest of a country beyond the skies, and that God only can satisfy the soul, while it is from his hand all temporal blessings flow. What profit are extensive flocks and herds if the pastures be dry? Of what avail are the olive, the fig and the vine, dotting the plains and spreading over the surrounding hills, if the rains descend not to water the earth? What are all the luxuries of the most charming and beautiful home, if they are soon to exist only in painful contrast with the most sudden and utter desolation? What are the flowers which bloom with such fragrance to-day, if we must see them all withered and scattered by to-morrow? What are all the bright and beautiful pictures of human happiness, if we must soon weep over them like departed joys which never can return?

Such was to be the lot of the pilgrims of Palestine, so far as their happiness was derived from the earthly objects by which they were surrounded. They were destined to experience the sad reverse of fortune and suffer the pinching hand of a desolating famine to grasp them in its bony fingers. The clouds gave no rain, and the earth yielded no moisture. The grass withered beneath the scorching rays of the sun, and the rich fruits faded away from the field.

But God left not his chosen ones to perish. He "who guides Arcturus with his suns," in their pathway through the heavens, and upholds all things by the word of his power, directing and

controlling all events, in whose hands are the destinies of nations, could not if he would and would not if he could, so wise and good and kind is he in all his dealings, forsake those who put their trust in him. Such an idea would not only be preposterous but blasphemous in the extreme. He had called Abram from his country and kindred to enter upon a mission, the object of which was to work out a glorious destiny for a race which was to be numerous as the stars of heaven for multitude, and the covenant which he entered into with that faithful agent of his purposes, he intended to ratify before the world.

The seeming obscuration of hope in the darkness which was permitted to envelop his condition, was designed only as an additional test of a faith which had already been tried and found to be as the pure gold which passes through the fire. His trial was only to be as the night of gloom which precedes the bright and cheerful morning over which no cloud should cast a shade. It was to develop a greater moral strength and heroism in a soul already nerved up to deeds of bold and lofty daring, enabling it to grapple successfully with opposing obstacles and come out a triumphant victor, crowned with the achievements its own integrity and energy had secured.

Many, under such circumstances, would have given themselves up to despair, and considered all as lost. Not so with Abram. Though he was aware of the fact that the whole land of Palestine was thus withering under a drought that had exhausted every green thing, and though he was conscious of the fact that soon his resources would be exhausted by the constant drain upon them which his hospitality and benevolence opened for the destitute in the surrounding country, yet he did not yield to despondency, or for a moment lose confidence in the ever acting providence of God.

INTOLERANCE.

There is a district of country not a thousand miles from our office, where some things have transpired recently, worthy of note. We will not, *at present*, give its latitude and longitude, nor the names of the parties who have figured in these transactions. We have a high regard for the honor of the State in which the occurrence took place; for, as a general thing, its

people are among the most hospitable, generous, and noble-hearted in the Union ; besides, the schoolmaster is abroad there, and schools and churches are scattered all over the State. A general intelligence characterizes its citizens, and they are noted for a high regard for social and religious freedom. They claim the right to think for themselves, and are willing to concede the same right to others ; and this is the case both in civil and religious matters. Yet even in that State, where there is so much intelligence, and such general devotion to the great principles of American freedom—of free speech, free thought, and free action—there are occasional instances of bigotry and intolerance that would do no discredit to Rome or Tuscany. We wish it distinctly understood, however, that these exhibitions of intolerance are rare in that noble State. They are like dark spots upon the sun, or a lake of putrescent waters in the midst of a beautiful and healthful country. Hence it is the more marked, because least expected. But to our story.

In the neighborhood referred to there were two brothers, both ministers of the same church. One of them was a Mason—a conscientious, upright, good man. He had solicited the privilege of becoming a Mason from a desire for knowledge, and a sincere wish to be serviceable to his fellow men—that he might be benefitted himself, and be better able to benefit others. He had been admitted, and proving himself worthy, he had passed on to the inner sanctuary of our mystic Temple. His piety was not dimmed by his affiliation with the brotherhood, nor his usefulness restricted,—perhaps in every desirable quality he was a better man. He labored just as faithfully in his vocation, and his influence for good was as marked as ever. His brethren in the church, as well as his acquaintances outside of the church, still retained entire confidence in his moral integrity, in the sincerity of his religious profession, and in the purity of his christian character. He was a Mason and a christian, in the full sense of those terms, and his light shone with no ordinary brilliancy within the circle where he moved.

We said his brother was also a minister—and of the same church with himself. Charity induces us to hope he was also a pious man ; but he entertained the most bitter and uncompromising hostility towards the Institution of Freemasonry, of which his brother was such an honorable and honored member.

Why he indulged this feeling towards an Order, the highest aim of whose members is to do good to all, to follow the instructions of the Holy Scriptures, and faithfully to discharge their duty to God and man, we cannot say, but such was the fact. He doubtless had a good opinion of his brother's judgment, and every confidence in his integrity; yet he regarded the Institution with which that brother was connected, as one of unmitigated evil. It was not enough that his brother assured him he was mistaken; that Masonry was rather productive of good than evil, and that all its tendencies were to make men better. His narrow views, contracted still more by bigotry, could get no farther than a vision of goblins, nor comprehend any thing beyond a ghostly story.

The Mason brother was taken sick and died; but even in the hour when earth was receding from his view, and he was about to meet the solemn responsibilities of eternity, he fully recognized his relationship to the Craft, and left a request with his wife that he might be buried with the solemn ceremonies of the Order. After his decease his wife made known his request, and added her own, that his masonic brethren would attend his funeral and read their most impressive burial service at the grave. The request was most willingly complied with, for he was held in high estimation for his many masonic and christian virtues. The Lodge of which he had been a member was convened, and a neighboring Lodge also attended, by invitation, to unite in the solemn duty and as a mark of their respect for the deceased. A funeral procession was formed and proceeded to the late residence of the deceased brother, in compliance with his request. But when they had reached the house the surviving brother objected and entered his *protest* against the whole proceeding. He was not willing that those with whom his brother had been proud to associate while living, and whom he desired might attend his funeral, should take any part in consigning him to the grave, or should read their most beautifully impressive and strictly religious rituals. Out of respect for the memory of a departed brother, and to avoid giving offence to any surviving members of the family, the brethren immediately retired. Such is a plain statement of the facts, as they are related by one who was present.

Now we ask, in what respect does the miserable bigotry of

this protestant minister (?) differ from that exhibited by the church of Rome? The latter refuses to allow a Mason to be buried in consecrated ground, or a priest to officiate at the funeral; and this man protests against the Craft uniting in the burial services at the grave of a deceased brother—although it was his particular request while living. There is some excuse for Rome, for that church and Masonry are antagonisms: the latter carries the Bible with her and reads it, and requires her members to be governed by its moral teachings; while Rome imprisons the Bible and forbids her people to study it under the severest marks of her displeasure. We are not astonished at the hostility of the Romish church; for, with her, ignorance is a blessing, and obedience to her will the only passport to heaven. But that a protestant minister, and an American, should exhibit, under the circumstances, such a spirit of petty intolerance, and that too in the middle of the nineteenth century, we confess, astonished us. We suppose if he held the keys of St. Peter, but few Masons would find an unobstructed path to the heavenly city. But “God seeth not as man seeth,” and while the faithful Freemason “fears God and works righteousness,” he will be accepted and saved.

The present is an era of great importance to the Craft; and it would be well for us, not only to guard well the avenues to our holy place, but to see that none who are already there dishonor their noble profession. By a blameless life, a liberality of sentiment, and a charity which thinketh no evil, we should put to shame the narrow bigotry that marked the case we have described. Our prosperity—our reputation—our destiny, is in our own keeping. We have but to observe with unfaltering fidelity the moral precepts of the Order, and the world will allow us credit for all we claim. Masonry, instead of being an obstruction, is a valuable auxiliary in the great work of moral culture; for while it does not interfere with creeds nor forms of worship, it insists upon a practical illustration of the heavenly precepts of the Bible;—believing, with it, that “pure religion and undefiled before God and the Father, is to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world.”

We may be permitted to say to our brethren, in the region of country referred to, that the best way to drive away dark-

ness is to introduce light. Hold up the great Light of Masonry; let its rays of heavenly origin penetrate every mind, and their genial influence warm every heart. Above all, give the world a *practical* illustration of the tenets of our Order, and bigotry and superstition—intolerance and oppression, will be shamed into a reformation; and our glorious Order will be found a light amid surrounding darkness. If you are true to yourselves, and to the precepts of your “great Light,” you have nothing to fear; for what shall harm you “if ye be *followers of that which is good.*”

[Ed. REVIEW.]

AUTUMN.

(Translated from the French of Lamartine.)

BY MRS. A. L. RUTER DUFOUR.

Welcome forests crowned with verdure fading,
Whose foliage, tinged with yellow, meet the view;
Welcome sweet Autumn days, when nature dying,
Adds to my soul a genial pleasure true.

Yes, in the Autumn days, when earth is mourning,
And veiled in grief, I deepest solace find;
It seems the last sad farewell and sweet smiling
Of lips that death is closing, of a friend.

Thus, when from life's horizon I'm departing,
How many fondly cherished hopes lie dead;
With longing looks I still am ever turning,
To view those joys which are forever fled.

Earth, sun, and valleys, nature charms, tho' dying,
Upon your tomb I drop a silent tear;
The day is pure, the perfumed zephyrs sighing;
To dying eyes how fair ye all appear!

And now I hope, when life's mixed chalice draining,
Of gall and nectar, that there yet may be,
Among the dregs of bitterness remaining,
One drop of honey, that will solace me!

The flowers fall, the Autumn winds embalming;
Of beauty, life, and sun, 'tis their adieu!
I die! my soul, the moment when expiring,
Exhales its breath in one soft melody.

HISTORICAL.

HAMBURGH, August 15th, 1853.

DEAR SIR AND BROTHER—Having in my last communication given you particulars of most of the Teutonic Lodges, I shall now follow it up with an account of the Lodges in other countries, except those in which, as Englishmen, you may be expected to have better sources of intelligence than my own.

I. DENMARK. On the 11th November, 1743, was the first masonic meeting in Copenhagen, under the mastership of Baron Munnich, who held a charter from the Lodge aux Trois Globes, in Berlin: this was not, however, constituted a perfect Lodge till Jan. 13th, 1745, under the invocation of St. Martin; and having received a regular constitution from Lord Byron, in London, was raised to the dignity of a Provincial Grand Lodge.

In 1754, a Scottish Provincial Lodge, *le petit Nombre* (the little Number) was erected by the Great Lodge, also in Copenhagen, which soon declared itself independent. The Order ramified quickly on every side, even to the Danish West Indian Islands, and in 1792 was formally recognised by the Government. The Protectorate Grand Mastership was assumed by Landgraff Karl von Hessen, and after his death, in 1806, by the king, Christian VIII., in person, who often visited the Lodge on their great anniversaries. On the day of his coronation a considerable fund was raised for the widows of deceased Masons. Two Directors superintend the business of the Craft, under the Supreme Grand Master. Bishop Munter and Professor Moldenhauer, whose investigations in the Vatican led to their discovery and publication of the original acts of the proceedings against the Knights Templars, and the authentic statutes of that Military Order, were both members of the Copenhagen Grand Lodge. In their colonies in the West Indies the Danes founded the Lodges of St. Thomas and Curacoa, and in the East Indies at Tranquebar, and one at Canton, in China.

II. SWEDEN AND NORWAY. These northern countries claim a very high antiquity for their masonic unions; but as we have no authentic documents on the subject, we will leave it undecided. Modern Freemasonry was brought hither from England, in 1736, and was quickly disseminated, notwithstanding it was forbidden by Frederick I. under pain of death. After seven years' interdict the proscription was withdrawn, and the Order took deep root in the kingdom. The king placed himself personally at the head of the Craft, and received the homages of the Lodges. Of their charitable acts and proceedings, the large Orphanage founded by the Brotherhood, in 1753, is the best proof. Later the simplicity and beauty of their early ritual was materially infringed upon; for since 1786 their obser-

vances have a good deal deviated into the metaphysical and mystical theosophic reveries of Swedenborg, whence proceeded the Swedish system with its nine degrees, which soon found favor in England and Russia, and still survives in the great Landes-Loge von Deutschland, in Berlin, where it was introduced by Zinzendorf, though under the modification of only seven degrees. In other places it ramified under Jesuitical auspices into Rosicrucianism and alchemical fooleries. An endeavor to bring about a union with the Teutonic Lodges was unsuccessful, principally from its gaining, through the following circumstances, a political tendency. Gustaf III. to rid himself of the political ascendancy of the state council established by Karl XII., and to inflame the bourgeoisie against the nobility, had his brother, the Duke of Sudermanland, elected Grand Master of the Order. Since that time the Order has taken quite a political character in Sweden. But a circumstance cannot be omitted which might be worthy of imitation in other countries. In 1811, Karl XIII., the above Duke of Sudermanland, founded an order of chivalry, called after his own name, to be publicly worn by deserving Masons; to the intent, as the statutes express it, that those who exercise virtues in secret should wear a public acknowledgment, which they had so richly deserved. This Order consists of the princes of the blood royal, twenty-seven lay members, and three clerical ones, who have equal rank with the Knights Commanders of the other Orders. The jewel of these Latomi emeriti is a crown with a cross dependent from it. All the Lodges are under the great State Lodge, at Stockholm, of which a scion of the royal family is always Grand Master. Their doctrine is Christian-mystical, embracing the idea of a yore Christianity, with many degrees. Under it are three provincial Lodges, a Stewart Lodge, seven Andrew and sixteen St. John Lodges.

Two remarkable men, one Bjornram, secretary of Gustaf III., who was considered by many as a veritable conjuror, by others as a quack, the other Karl Adolf Anderson Boheman, had considerable influence on the Order in this country; the latter, born 1770, in Jonkoping, was the chief and apostle of the "*Asiatic Brethren*," whose political intrigues caused at the time some sensation.

III. RUSSIA. As early as 1731, a Lodge at Moscow received a constitution from the Grand Lodge at London, under the reign of the empress Anna Ivanowa, but their meetings seem to have been conducted with great secrecy.

In 1761, Freemasonry was tolerated in the Russian dominions. Katherine II., upon the report of a commission of inquiry, declared herself protectress of the Lodge Clio, at Moscow, upon which other Lodges arose, and especially at St. Petersburg, that of "*Perfect Unity*," (*zur vollkommen Einigkeit*), which con-

tinued its labors even after the withdrawal of the imperial protection, and numbered many of the nobility amongst its Brethren.

Paul, in the first period of his reign, was favorable to the Order, but his own coquetting with the Knights of St. John of Jerusalem, to be chosen their Grand Master, at Malta, backed by the envious insinuations of Graf Liven, a Commander of that Order, caused him to prohibit Freemasonry, as inimical to his favorites; and its Lodges, therefore, could only be held with great circumspection. After his murder, the Emperor Alexander continued at first the proscription, but in 1803, having at the instigation of Baron Bober again appointed a commission and received its report, when the Order was permitted, and Alexander himself initiated in 1803. In 1811, a Grand Directorial Lodge was erected under the Swedish constitution, called Wladimir of Order (*zur Ordnung*), changed, in 1825, into the Grand-Loge Astræa, with a more extended toleration of principles. On the 12th August, 1821, however, a ukase appeared unexpectedly, in which the Order was forbidden under the severest penalties; it is believed because some concealed Jesuits were thought to have insinuated themselves into the Lodges; and this is the present condition of Masonry under the Emperor Nicholas. The hammer of the Lodge and the Russian knout are two articles so perfectly irreconcilable, that little relaxation of this rigorous prohibition can be speedily looked for.

IV. IN POLAND, from the continued political agitation in this unhappy country, Freemasonry could never gain a firm footing. Some Lodges were opened in 1736, under English constitutions; they had, however, soon again to be closed, in consequence of the anathema pronounced against the Order in general by the bull of Pope Clement XII.

From 1742 to 1749, Tabernacles of Freemasonry (*Bau Hütten*) were erected, one of which constituted itself at Warsaw, under Moszgeski, a Grand Lodge. In 1794, with the dissolution of the kingdom and its constitution, the Lodges were scattered: in the parts which fell to the share of Russia and Austria, Freemasonry underwent the same vicissitudes we have noted in those countries, and only in the Prussian division did the Lodges continue. Upon the creation of the ephemeral grand duchy of Warschau by Napoleon, in 1807, Freemasonry again reared its head, and a Grand Orient of Poland was immediately proclaimed. This continued in activity (with a short interruption in 1813), with numerous affiliated Lodges (in 1818 these amounted to forty), until 1823. In this year, on the 6th November, a total interdict was issued against the Order, in conformity with the ukase of Alexander we have already mentioned in Russia. One or two Lodges which arose during the

insurrection of 1830–31, were immediately closed when that was suppressed.

V. HOLLAND AND THE NETHERLANDS. As early as 1731, the first masonic meeting was held at the Hague, under the Grand Mastership, in London, of Lord Lovel, by Stanhope, Earl of Chesterfield, in which FRANZ STEPHAN, Duke of Lorraine (afterwards, under the title Joseph I., Emperor of Germany from 1745 to 1765) was initiated; but it was not until 1734 the first actual Lodge was constituted, under the title *Loge du Grand-Maitre des Provinces Reunies et du Ressort de la Generalite*.

The increase of the Order was so quick that it caused uneasiness to the Government, and this free country was the first of all the Continental states to issue a severe prohibition against Freemasonry, which the emperor Karl VI. extended to the Netherlands. Still the Lodge at the Hague continued to labor, and changed its title, in 1749, into *De l'Union Royale*, and, 27 Dec. 1756, gave rise to constituted "National Lodge of the Netherlands," which still continues, and which numbered in 1842, seventy-five filials, principally in the Dutch colonies. On the 25th April, 1770, a Concordat was entered into with the Grand Lodge of England, in London, by which an entire freedom of connection from it was obtained.

A Lodge was erected notwithstanding, in 1735, in Amsterdam, which raised suspicion. The meetings received from the magistrates an order to be discontinued, and when this order was disregarded the higher members were arrested. On their examination they behaved with great fortitude and firmness. "We are," said they, "as Freemasons, peaceable citizens, and devoted to our country and prince with the most loyal fidelity. We live in unity with one another; we detest hypocrisy and quackery—works of piety and humanity are our duty and delight. Our customs and secrets we are bound not to disclose. They are, however, contrary neither to Divine nor human laws. Send one of your bench of magistrates to become initiated, and he will confirm our assertions." This language and openness pleased the magistracy: the secretary of state was selected for initiation, and the report he afterwards made was so satisfactory that nearly all the members of the magistracy embraced the Order.

From that period furthermore the Order has continued to flourish in Holland without any obstacle—nay, with continually increasing vigor; and distinguishes itself by its charitable works, amongst which the Institution for the Blind, founded in 1808, is so well known. In 1816, Prince Wilhelm Frederick Karl undertook the office of National Grand Master. On the 6th June, 1841, the twenty-fifth year of his high dignity was celebrated with much ceremony.

In 1830, when the former Austrian Netherlands separated

from Holland, and the kingdom of Belgium was founded, there arose a *Grand Orient Belgique*. Freemasonry may be said to be in Belgium a center round which liberals of all shades congregate, and it receives the esteem and good wishes of the people in grateful acknowledgment of its active philanthropy ; the more, therefore, is it hated by the priesthood, which refuses to Freemasons, most determinately the last consolations of the Catholic Church, and its benediction to their marriages. Still Lodges continue to increase, and may be found even in the villages.

The Dutch have Colonial Lodges in Surinam (Guyana) St. Eustache, and St. Martin, in the West Indies.

VI. SWITZERLAND. In this country the history of the Order may be divided into three periods—the first, from 1737 to 1803; the second, from 1803 to 1844 ; the third, from 1844 to the present time.

The English Provincial Grand Master, Stanhope, Earl of Chesterfield, founded by virtue of a constitution from the then Grand Master, the Duke of Montagu, the first Lodge at Geneva, in 1737 ; and the 2nd February, 1739, a second in Lausanne ; and at the latter place a Masonic Supreme Directory, under the name *Directoire National Helvetique Roman*. It is curious that under the freest constitutions we find the earliest jealousies of Masonic labors ; so, in 1745, a prohibition against them was issued by the council of Berne, and renewed in 1782; without however, hindering their progress. Freemasonry flourished freely in all the Protestant cantons ; but in the Catholic ones, the priests, instigated by the Papal bulls, threw what obstructions they could in its way.

The Lodges erected, 1766 at Basle, and 1772 in Zurich, restricted themselves to the three first degrees of the severest observance. In 1775, owing to the influence of the German superiors, the higher degrees were introduced, and in Basle ; the *Old Scottish Directory*, instituted by which two Lodges were erected in 1780 and 1791, at Neufchald, amongst whose members the famous physiognomist Lavater, may be numbered.

When, in 1777, by a person named Sidrac, the excrescence of French Masonry was endeavored to be introduced, it was determined that Helvetic Freemasonry should be governed from its division into languages by Directories ; the German portion by the Scottish Directory ; and the French one by *Directorie Ecossais Roman*. In 1786 was constituted in Geneva, *La Grande Loge de Genf* ; which, dissolving for political reasons in 1793, was incorporated into the *Grand Oriente de France*.

The second period, from 1803 to 1844.—War and its horrors caused a cessation of Masonic action from 1793 to 1803. On the 14th September, in the latter year, the *Grand Orient of France* founded at Berne the Lodge of Hope (*zur Hoffnung*)

which was quickly followed by more ; at Lausanne, 1805 ; Basle, 1807 ; Solothurn (Soleure), 1819. In 1810 the former Directory at Lausanne constituted itself independent of France under the title *Grand Orient National Helvetique Roman* as a national institution ; and in 1811 reappeared the Directory at Lausanne, with all its filials (which had ceased working since 1793), at Basle, though it was soon transferred to Zurich. In 1818, 27th July, a Provincial Lodge was established at Berne by Peter Ludwig von Tavel, by authority from the Duke of Sussex. By a Concordat agreed to 29th April, 1822, in order to abolish the irregularities arising from the *Ordre Maconnique de Misraim en son 90eme degre*, all these Lodges dissolved and constituted themselves, together with the separating Grand Orient at Lausanne, into a single union, under the name of the Grand Land Lodge (*Grosse Landes-Loge*) of Switzerland, which was formally installed on St. John's day, and worked according to the old English constitution.

Of the four independent Superior Lodges of the middle of this period, only two, therefore, now existed ; the Grand Land Lodge, at Berne (in 1844 with twelve filials), and the Directory of Scottish Masonry with six filials ; both of which it had been attempted, particularly in 1806, to unite into a single supreme body, which finishes our third period : for on the 22nd and 24th June, 1844, after numerous conferences at Zurich, Berne, Basle, Lole and Aarau, in which the matter was duly weighed and beforehand prepared, was this long conceived wish carried into execution. All previous supreme authorities were of course, superseded, both of the Directory of the purified Scottish Masonry in Zurich, and of the Grand Land Lodge, at Berne ; and a new *single* SWISS GRAND LODGE was constituted by the Grand Master Hottinger, under the title *Alpinu*, to which most of the Provincial Lodges aggregated themselves, and which still flourishes and continues to labor with sixteen filials.

VII. TURKEY. Even amongst the Moslem, Lodges were erected under the Grand Constitution of London 1738-48, at Constantinople, Smyrna, and Aleppo. In Constantinople the then arbitrary government gave orders to close the Lodges, and no one was admitted. In the present day, however, traces of Freemasonry may again be observed. In 1829 it was mentioned in the foreign newspapers, that the Russian officers, on their entrance into Adrianople, after their victory at Schumla, had met with Freemasons. We also possess the report of a German physician, at Jassy, that he received there Masonic greeting from a benevolent dervish, with the information that he would find other friends in the Turkish Kolster, close to the mosque of St. Sophia, at Constantinople. Further particulars are mentioned by a Leipzig merchant, called Schulze, who tells

us that on a business journey into Servia he visited the Turkish Lodge, Alkotscha, at Belgrade. It consists of fifty brethren, whose religious dogmas seem to soar above the Koran, for each of them had only a single wife, and at their Table-Lodges wine was quaffed freely. This Lodge is in connection with the Persian Freemasons, who are computed at 50,000. Their master, Ismael Zscholak, is also Grand Master for European Turkey. Mr. Schulze was received by him as honorary member of his Lodge, and had a letter given him to the acting Master of the Lodge at Leipzig, constituting him also their honorary member upon which a very interesting correspondence was opened. Ali Pacha is considered as the restorer of Freemasonry in the Turkish empire.—*Freemason's Quarterly Magazine*.

POWERS AND PREROGATIVES OF A DEPUTY GRAND MASTER.

The subject indicated by the above title has recently elicited much attention, and produced some learned discussion, in South Carolina. Judging from the documents before us, we presume the D. G. Master in that jurisdiction, has been in the habit of granting his dispensations to Lodges, for purposes which *some* believe can only be authorized by the Grand Master. The question was brought before the Grand Lodge, and the following resolution was offered in relation to the question :

“*Resolved*, in answer to the petition of the W. Master of Landmark Lodge, No. 76, that in the opinion of this Grand Lodge, the R. W. Deputy Grand Master has no right to grant Dispensations, while the M. W. Grand Master is in the State.”

This resolution was referred to a select committee who reported thereon, which report was postponed until the next communication of the Grand Lodge for consideration. The report, therefore, at present, is but the opinion of a respectable committee ; but that opinion, thus expressed, carries with it a weight of influence, and merits the respectful consideration of the Craft. To understand the question properly it may be well to remark that the constitution of the Grand Lodge of South Carolina contains the following provision :

“The Deputy Grand Master, in the absence of the Grand Master, shall preside in his place, and perform such duties, and possess such authority, as appertain to the Grand Master.”

It is conceded by both the parties to this controversy, that the Grand Master of their Grand Lodge has authority to grant dispensations to Masters of Lodges to confer degrees out of the regular order, and the question submitted to the committee is, Has the D. G. Master the *same* power while the Grand Master is in the State, and capable of performing the duties of his office ? The committee came to the conclusion “*that*

the Deputy cannot exercise the powers of Grand Master while that officer is within his jurisdiction—the State.” But we will give the argument of the committee, that all may see on what the conclusion rests.

“In pursuing this inquiry, the first question is, What are the powers of the Deputy Grand Master? The words of the rule are, “In the absence of the Grand Master,” he shall perform his duties, and it is therefore essential to determine what is the meaning of the word *absence*. The word is capable of several constructions, as, 1st, absence from the place where any official act is to be performed; 2d, absence from some place supposed to be connected with the official position of Grand Master: 3d, absence from his official jurisdiction, viz: the limits of the State.

“We will briefly examine each of these constructions. As to the first—if the *absence* referred to in the rule, means absence from the place where any act is to be performed, then in most cases there will be no one who can exercise the powers of the Grand Master; for the rule disabling the Grand Master, in case of absence, also disables any other officer who is to represent him on the same ground. To illustrate—suppose some masonic act, as the conferring of two degrees at one communication, for which a dispensation is required, is about to be performed at the Pendleton Lodge, neither the Grand Master, the Deputy Grand Master, the Grand Wardens, nor any Past Grand Officer is present, then all being absent, they are all disabled, and no one can perform the act. For, it would be absurd to say, that (the rule being uniform) the objection of absence can apply to one officer and not to another. We hold it then obvious, that the first mode of construction referred to, is not the true interpretation of the rule; and we would add here, that, when the rule provides that in the absence of one officer, another is to perform his duty during that absence, the former is incapacitated.

“The second construction that may be put on the word *absence* is, absence from some place supposed to be connected with the official position of Grand Master. This construction is predicated upon the assumption, that the Grand Master is required to reside at some particular place. We look in vain either to the ancient constitutions or to our own rules, for any such requisition; masonic practice has been inconsistent with any such regulation, particularly in England. The office of Grand Master of Masons is a personal trust and confidence; it attaches to the individual, not his location or place of residence. And the opinion, that whenever he is absent from a particular location, he ceases to be Grand Master, and is divested of his powers and duties, is at war with all masonic precedent and usage. The location which is referred to by

those who sustain the opinion we are now discussing, is, Charleston; and the necessary consequence of the opinion they hold, the corollary from it, is, that no Grand Master can exercise the powers of Grand Master, but while he is actually in Charleston. That this is a correct inference from their opinion, we think can hardly be questioned. For, if absence in rule 6th means absence from Charleston, as contended for, then, by the terms of rule 4th—"the Deputy succeeds to the place of the Grand Master, and is declared to possess the powers of Grand Master; and, as when the latter is present, no one can exercise his powers, so when the Deputy succeeds to the authority, he has it as amply as the Grand Master had it, and no other can exercise it. To contend otherwise, would not only set aside the express words of the rule, but would also establish the anomaly of two Grand Masters with plenary powers existing in one jurisdiction, at one and the same time; which, we presume, none will directly contend for. But let us look at some of the consequences of the construction we are now examining. If *absence* means absence from Charleston, then even where the Grand Master is present, out of Charleston, he can exercise no power, he is divested of authority. Take the case of the late Grand Master. He is a resident of Darlington, and member of the Lodge there; should occasion have arisen under his personal notice there, he could not, on account of his absence from Charleston, grant a dispensation, but he would have been required to defer to the action of an inferior officer, in his very presence. But further, the Grand Lodge has it in its power to elect non-residents of Charleston to all the presiding offices; in such case not one of them could exercise the powers of Grand Master, but they would devolve on some Past Grand officer, or be in abeyance.

"The third construction to be placed on the word *absence* in the sixth rule, is absence from the jurisdiction or from the State. This, the committee considers to be the true and reasonable meaning of the rule. The Grand Master when he is installed and proclaimed as the Grand Master of the Masons in South Carolina—not over a part of the State, or over a portion of the Masons in the State, but over the whole State and over all of the Masons of the State. His jurisdiction is over every part and portion of the State. Wherever he goes within the State, his authority abides within him. As he is Grand Master over the whole State, he is not out of place in any part of the State. He loses no dignity or authority by being in one part of his jurisdiction, instead of being in another part of it. And we, without fear of contradiction, aver that there is nothing in the rules of the Grand Lodge, or in masonic usage or precedent, which declares that one part of the State or of the jurisdiction is more worthy or to be preferred over any other portion of the

State or jurisdiction. It may be, and is urged, that as there are a number of Lodges in Charleston, where the exercise of the powers of the Grand Master may be frequently needed, it is important that such construction be given to the rule, as would enable an officer resident in Charleston, always to exercise the powers of Grand Master. But there is nothing in the rule which requires the Deputy to be a resident of Charleston, and the argument fails on that ground. It is evident, also, that this argument would lead to a very unsafe practice in the constructing of laws. To make positive rules bend by construction, to what may be the varying, and sometimes conflicting views of general convenience, which a majority may entertain, would lead to most mischievous results. Nor, are we of opinion, that great facility in obtaining dispensations, is of benefit to the Lodges. The power of granting dispensations like the power of pardon, may be abused, and too great facility in obtaining dispensations leads to loose and careless habits, in conducting the business of the Lodges. Rules which have been adopted by the fraternity, after full consideration, should not be lightly set aside, by the dispensing power. On the contrary, the subjecting parties to some delay or inconvenience, who seek to be relieved from the consequences of neglect, or from the control of regulations which in general govern, is, in some degree, a protection to the fraternity, from an indifferent or careless performance of masonic duties. We have another objection to any construction other than that we contended for, and would be opposed to it if it came in the form of a proposition to amend the rules. It is that by such construction, the members of the fraternity of the State, resident out of Charleston, would be disfranchised, and reduced to a State of inferiority, to those resident in Charleston. This is so unjust in itself, so much at variance with the principles and practice of our Order, that we think few could be found to advocate the proposition; we should hope none. But we look upon an attempt to engraft such a feature upon our system, by construction, and thus effect, indirectly, what could not be attempted openly, as liable to still greater objection, and more offensive and unjust to the members of the fraternity out of the city.

"Your committee have not attempted to enter into a full discussion of this subject. They have contented themselves with merely presenting some of the views and illustrations which more readily occur, in considering the matter; nor have they referred to the powers possessed by the Grand Master of delegating authority, out of which the office of Deputy Grand Master originated; nor to the distinction between his ministerial duties and his discretionary and judicial powers. A full examination of the subject would lead to some discussion of the latter topics; but enough has been stated to explain the

views of the committee, and we believe, to sustain the conclusion to which we have come, viz: that the Deputy cannot exercise the powers of Grand Master whilst that officer is within his jurisdiction, (the State), and that it is inexpedient to make any alteration of the rules.

“C. M. FURMAN, *Chairman.*”

This report was ordered to be published for the information of the Craft, and the question involved will probably be decided at the next meeting of that Grand Lodge. In the mean time, Bro. “T. S. Gourdin, P. M. of Landmark Lodge, No. 76,” has published a reply to the report, in a letter to the G. Master, Officers and Members of the Grand Lodge. Bro. G. takes strong grounds in opposition to the report, and argues his case at length and with much ability. In a future No. we shall give at least the substance of his argument, that our readers may see both sides of the question. Other Grand Lodges, whose Constitutions contain provisions similar to that of South Carolina, are interested in the settlement of this question, and it may be well to keep an eye upon it.

The *origin* of the office of Deputy Grand Master, is lost in the ages long past. For some years preceding the revival of Masonry in England, in 1717, there appears to have been no Deputy Grand Master, nor was there any appointed at that time. But on the 24th of June, 1720, at a quarterly communication of the Grand Lodge, it was ordered “that every Grand Master, when he is installed, shall have the sole power of appointing his Deputy and Wardens, according to ancient custom.” In 1721, John, Duke of Montagu, was elected Grand Master, and was installed on the 24th of June of that year. At this time, in compliance with the rule adopted the previous year, the Grand Master appointed John Beal, M. D., his Deputy Grand Master; and we believe that office has been continued in England to the present time. For several years the Grand Master had the right to appoint his Deputy, but could not remove him without the consent of the Grand Lodge. But more on this subject in our next.

[ED. REVIEW.]

GRAND LODGE OF IOWA.

We have the proceedings of this Grand Lodge at its last session, held on the 7th of June last, in the city of Muscatine. Between thirty and forty Lodges were present by their representatives. When it is remembered that it is only ten years since that Grand Lodge was organized, and but little more than that since the sole occupants of those broad and beautiful prairies were the uncultivated Indians, the progress of

Masonry in that State is really astonishing. The present array of subordinate Lodges, scattered from the Mississippi to the margins of the yet tenantless prairies of the western border, and from Missouri on the south to Minnesota on the north, and all at work with a vigor and intelligence not surpassed—not equalled—by some of her eastern and much older sisters, is almost a phenomenon in the progress of civilization and morals. The East, symbolically, was formerly regarded as the place from which light was expected; but rays, brilliant and beautiful, now emanate from the West. Occupying, as we do, a central position between the two great extremes, we would venture to suggest to our eastern brethren,—there is a possibility that the cardinal points may be reversed, *and the sun yet rise in the West!* Let each, however, emulate the virtues, the labors, and the excellencies of the other, and the day will come when light will spread all over the land.

The Grand Master, in his address, presents a very brief epitome of official action during the past year, and of the present condition of the Craft within that jurisdiction. The opening of this address is characteristic of the devout spirit of Masonry in Iowa.

“OFFICERS AND BRETHREN OF THE GRAND LODGE OF IOWA :

“In assembling together on the occasion of our tenth grand annual communication, to consult upon the best measures to adopt for the *future* prosperity of the Grand Lodge and its subordinate Lodges, it wisely becomes us as responsible agents to whom has been entrusted a great work, humbly to express our gratitude to the Divine Architect, who directs and controls our labors, for the *past* blessings that have crowned our efforts to erect and adorn a moral temple in our beautiful and rapidly growing State, eminently auxiliary as it is, and ever should be, in forming and sustaining a correct moral tendency in all the tide of our affairs. A Mason will readily acknowledge that

“There’s a Divinity that shapes our ends,
Rough hew them as we will.”

Then let us invoke at this time His guiding counsel to our assistance, that our present efforts may be crowned with the like success.”

We give below such extracts from the address as will enable the reader to discover the spirit, the progress, the condition and the tendency of Masonry in Iowa. In obedience to a resolution of the Grand Lodge, the Grand Master had visited through the State for the purpose of inspecting the work and imparting instruction to the Lodges. He says :

“Under a resolution of the last session requesting the Grand Master to open a Grand Lodge of instruction, at such times and places as he might deem most suited to the convenience of the subordinate Lodges, and to summon the Masters, or

upon their inability to attend, one of their Wardens, to attend the same. I divided the State into three districts, and held a Grand Lodge of Instruction at Iowa City on the 29th day of September; at Burlington on the 12th of October; and at Fairfield on the 18th of the same month; and continued each in session three days, and lectured and instructed the brethren."

In relation to the moral aspects of the Order in that State, the Grand Master remarks:

"I found the Lodges in general in a healthy condition, though their moral tone is not as high as could be wished, and is required by our laws; resulting from improperly guarding the *inner door*, and the loose system of discipline prevailing in most of them.

"Masonry ever since its introduction into our State, (November 30th, 1840,) has been popular, and multitudes have been continually knocking at our doors for admittance, too many of whom have succeeded for the good of the Institution. A too thorough inquiry into the character and standing of an applicant cannot be had, and when violations of our laws occur, we cannot be too prompt and determined in bringing the offenders to justice; on the contrary, many of our Lodges number among their members those who notoriously violate the laws of God and Man, as re-enacted by our ancient constitutions. This should not be; nay, if we would prosper and accomplish our highest aims, must not be. Apply the axe vigorously and promptly, where occasion requires it.

"Connected with this subject, is the elevation to important offices of brethren incompetent and unworthy. Two years since the Grand Lodge revoked the charter of No. 9, because of the improper conduct of its highest officers, sanctioned by many of its members, and now, No. 19 is languishing almost hopelessly, on account of the un-masonic conduct of its Past Master, which has seriously affected its very existence. Let none but brethren long and well known, tried and true, and always found worthy, be the recipients of your favors."

During the year the Grand Master granted a dispensation for a new Lodge, among others, to open Union Lodge, in Sabula, Jackson county. The brethren who applied for this, had been recommended by Helion Lodge, under dispensation. The Grand Master expresses his doubts about the legality of a recommendation by a Lodge under dispensation; and we think his doubts are well founded. We believe that such a procedure is no where allowed. A Lodge U. D. has but limited powers, which are expressed in the letters of dispensation, and its acts should be strictly within the limits thus prescribed.

In relation to the late difficulties in California, (now happily settled) the Grand Master "speaks right out."

"I have heretofore expressed my views, fully condemnatory of the exercise of any such claim, and may here only add my belief, that no such right has existed in the Grand Master, nor any other officer since the re-organization of the Grand Lodge of England in 1717, in the form claimed by those so eager to assume power and privilege. The only mode of making Masons, recognized by our constitutions is, by petition to a regular Lodge and a unanimous ballot in favor of the candidate.

"That the Grand Master may upon application to him, summon one of the Lodges under his jurisdiction—not any number of Masons promiscuously—lay the petition before it, order the ballots passed, and if found clear, initiate, I concede, thereby dispensing with time. But, to grant that he possesses the sole power of determining who may or shall become Masons, and then to make them without the intervention of a Lodge, is to subvert the entire ground work of Masonry, and involve the whole fraternity in the disgraceful scenes enacted in the Pacific State."

There are some other items in the address containing views and opinions with which we cannot coincide; but differences of opinion will exist while men are as at present constituted, and the right of private judgment is an inalienable one.

NON-AFFILIATED MASONS.

In relation to non-affiliated brethren, the Grand Lodge adopted the following preamble and resolutions. Our brethren, we trust, will see the necessity of being Masons or not Masons: if they expect to be recognized as the former, they will have to discharge the duties required of every brother, and comply with the conditions of their affiliation.

"Whereas, The non-affiliated Mason is a drone in the hive; he performs few of the duties, and contributes but little, if any, to the expenses, or charities of the Order, and yet he enjoys all its privileges, and after years of inaction, frequently ends by leaving himself and family a burthen upon his brethren, to whose assistance he seldom, or never contributed anything. This is unjust, and, consequently, a violation of one of the ancient landmarks of the Order, which ought to exclude him from its benefits. Acting upon this principle, several of our sister Grand Lodges have determined to refuse the right of visit, of attending any of the public ceremonies and processions of the Order; of Masonic burial; and relief from the charity fund, to any Mason, who, living within the vicinity of a Lodge, and being able to pay the necessary, and usual contributions, shall fail or neglect to affiliate himself with such Lodge, unless prevented from so doing, by domestic relations or circumstances, over which he has no control. This we believe to be a good

rule, and there is ancient and highly respectable authority and precedent to be found for it. *Therefore,*

Resolved, That every non-affiliated Master Mason is under the highest obligation to contribute, annually or oftener, to the treasury of the subordinate Lodge under whose jurisdiction he resides, that thereby he may lay up a store, upon which he or his widow or orphans, can draw in future, should any adverse providence of God bring them to want. And any non-affiliated Master Mason, who shall neglect or refuse so to contribute, unless excused by the Lodge, after being fully notified of the action of this Grand Lodge on this subject, shall forfeit all the rights, privileges and benefits of Masonry."

GRAND LODGE OF OREGON.

This Grand Lodge held its annual communication at Oregon City, on the 13th of June last. Four Lodges, being all the chartered Lodges then in the Territory, were represented. The M. W. Grand Master, our old friend Bro. B. Jennings, presided in person. He reports having granted one dispensation since the last session, for a Lodge to be called "Olympia," at Puget Sound. The brethren sent in their returns; their work was examined, approved, and they received a charter.

The M. W. Grand Master, in his annual address, makes the following remarks:

"Through the favor of the Supreme Architect of the universe, we are again permitted to convene in Grand communication, for the purpose of transacting such business as may be devolved upon us as the guardians of the Craft within this jurisdiction. Since the last annual communication there have been no material changes in the affairs of the Fraternity. A healthy and vigorous growth has been exhibited. The tendency is still upward. I am happy to notice a continual vigilance on the part of the constituent Lodges in the investigation of the character of candidates for initiation into the mysteries of Freemasonry. Nothing can be better calculated to secure the prosperity, peace and harmony of the Fraternity than the maintenance of a strong guard at the entrance to our Lodges. If it so happen that we cannot be made well acquainted with the whole life and character of a candidate it is his misfortune and not our fault."

These sentiments are just and proper, and their enforcement of great importance to the Craft everywhere. In the following the G. Master has observed a degree of caution which is commendable; yet it seems to us that where a candidate has been rejected, the best way is for him

to make a new application to the Lodge, as at first, and not trouble the Grand Master with what is perfectly within reach of his own action.

“Application has been made to me on several occasions for authority to do what could not be done by a subordinate Lodge without authority from the Grand Master. In cases where, in my judgment, no possible evil could result, I have granted dispensations; where delay could occasion no serious injury, fearing the ill effects of the example, I have declined to grant the authority requested. In one instance I have authorized a new ballot to be taken upon the petition of a candidate once rejected. This, however, was upon the application of the Lodge when all its members were present, and upon the declaration in open Lodge of the opposing brother that he now desired to vote for the candidate, having voted before against him under a misapprehension. Under these circumstances I did not deem it advisable to refuse, although I doubt somewhat, the policy of setting aside the by-laws of the Lodge in such a case. In two instances I have granted authority to confer the second and third degrees at one and the same communication, believing both to be cases of emergency.”

The Grand Master very kindly pays us the following compliment, which we shall try more fully to deserve, and in the mean time tender him our grateful acknowledgments.

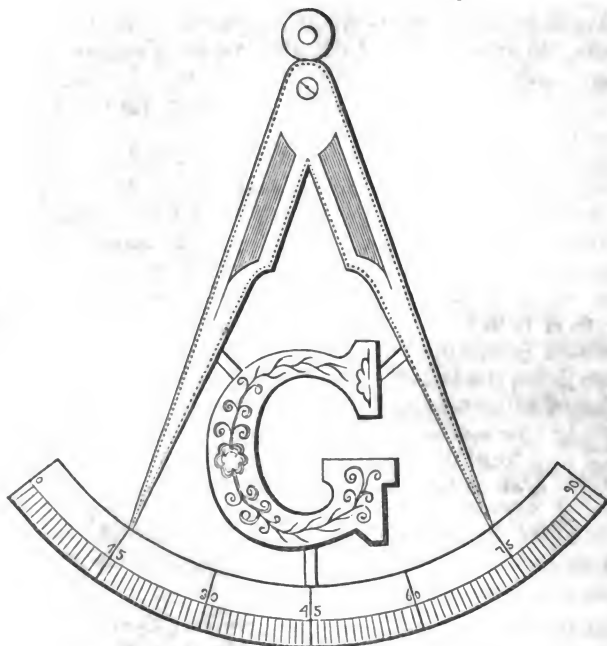
“At the last annual commencement I urged upon the Craft the patronage and support of the *Masonic Review*, published by Bro. C. Moore, at Cincinnati. Since that time the members of Salem Lodge have subscribed liberally for that work. The members of Multnomah Lodge have also forwarded a list of subscribers.”

We will add, just here, that we have now, probably, a larger list of subscribers in Oregon than in any State of the Union in proportion to the number of chartered Lodges. We hope the Review will be useful and prove a blessing to our brethren in that far-off land.

The M. W. Grand Master was re-elected, but declined serving longer. Bro. Jennings was formerly a resident of Iowa, and was noted there for his zeal and efficiency in the cause of Masonry. Since his removal to the Pacific coast, he has lost none of his earlier enthusiasm in behalf of the Order; but, first in California, and since his location in Oregon, he has proved himself to be “true and trusty.”

Before the close of the Grand Lodge, a “select committee, consisting of Bros. Stark, Ainsworth, and Belt, was appointed to procure a Past Grand Master’s Jewel, with suitable inscription, to be presented on St. John’s day to M. W. Brother Jennings, as a testimonial of the affectionate esteem and high regard entertained for him by the fraternity, and

of their approval of the services rendered by him as the first M. W. G. M. of the Grand Lodge of the Territory of Oregon."



We above give a faithful engraving of this beautiful "testimonial." It was presented to the P. G. M. on St. John's day, as directed. The jewel is of pure gold, and is a most beautiful and valuable testimonial, and is no doubt duly appreciated by the retiring Grand Master. May he long live to enjoy his well earned honors. Iowa had the honor of furnishing the first G. Master for Oregon; may the latter always be blest with as faithful, pure minded, and efficient a Grand Master as Bro. Jennings.

[ED. REVIEW.]

The Masons who were selected to build the Temple of Solomon were declared FREE, and were exempted, together with their descendants, from imposts, duties, and taxes. They had also the privilege to bear arms. At the destruction of the Temple by Nebuchadnezzar, the posterity of these Masons were carried into captivity with the ancient Jews. But the good will of Cyrus gave them permission to erect a second temple, having set them at liberty for that purpose. It is from this epoch that we bear the name of Free and Accepted Masons.—*Old York Sec.*

MASONRY IN NEW YORK.

We have had on our table for some time a pile of documents of all sizes, shapes, and colors, emanating from various Grand Lodges, Chapters, committees, and individual persons, all relating to sundry difficulties, quarrels, schisms, splits, secessions, reorganizations, &c. &c. in the State of New York. The field of masonic quarrels—or rather *un-masonic* quarrels, in the Empire State is truly a wide one; and the arguments, protests, appeals, &c. are sufficient to employ a sensible man a year fully to investigate and understand—if a sensible man could possibly be induced to undertake the task. The present controversy between the Autocrat of Russia and Sublime Porte is nothing in comparison to that existing in New York. All the cabinet councils and diplomatic notes; the conferences, bulletins, and braggadocias of the “four powers,” the threatened hostilities on the banks of the Danube, and all the interests and consequences involved in the question of peace or war between the northern Bear and turbaned Turk, are matters of small import beside the threatening aspect of affairs among the members of a society in New York, whose motto is “brotherly love”!

We had intended to examine the whole ground of controversy; to look through the piles of pamphlets, protests, and pronunciamientos with which our table has been burdened for months past, and then give our opinion of the right and wrong in the difficulty; but on commencing the task we found it would require most of the ensuing winter to accomplish it, and we gave it up in despair. We have not the time, even if we had the patience and ability to toil through the herculean undertaking. We have, however, spent some hours in the work, and discovered a few points in the controversy which we propose to lay before our readers in as brief a manner as the nature of the case will admit of.

It is known to most of our older brethren that, some years ago there was a division took place in New York, and a new Grand Lodge was organized, called “St. John’s Grand Lodge.” That body was considered by the Craft generally as spurious, and was recognized by few, if any, as entitled to masonic fellowship—yet it lived on. More recently another division took place in the legitimate Grand Lodge. The masonic world also

declared against this latter body as illegitimate, yet it continues to the present time. In 1851, we believe it was, the legal Grand Lodge and the St. John's Grand Lodge were united, the schism was healed, a grand union meeting took place, and peace and harmony once more dawned upon the Craft in that distracted jurisdiction. The only dark spot upon the horizon—the only note of discord in the songs of peace, were from the Herring party; and the Craft every where hoped and believed that the good work so auspiciously begun would go on until all were again brought into harmony.

At the session of the recognized Grand Lodge held in June last, the Hon. Reuben H. Walworth was elected Grand Master of that Body, which was the signal for a fresh and immediate outbreak of hostilities. His election was opposed by many leading members of the Grand Lodge; and after his election, but before his installation, they presented to the Grand Lodge a PROTEST against such installation. It was of no avail, however, and the ex-Chancellor was duly invested with "supreme command." The ground of the protest was, that said Walworth "would be a most unfit man to place in that high office—not on account of fault in private character—but because of the position which he occupied, the course which he pursued, and the opinions which he entertained concerning the masonic Institution, from the year 1827 almost up to the present time." "That said Reuben H. Walworth had been for a period of *twenty-five long years*, a non-contributing member of the Institution, and not a regular member of any Lodge, until the last year past; and further, that when waited upon by a committee appointed by the United Grand Lodge, in the year 1827, when the Anti-masonic excitement was sweeping before it all vestiges of the institution, he turned his back upon the same, and took part with its most virulent opposers." Such, in brief, are the reasons why these brethren entered their solemn protest against the installation of Chancellor Walworth as Grand Master. In support of these reasons they quote from a letter of the Chancellor as referred to by the late Mr. Stone in his "Letters to J. Q. Adams on Masonry and Anti-masonry." One extract is as follows:

"I am satisfied that the evils of keeping up the institution hereafter, will more than counterbalance any good which in

this country can possibly be effected by it. And this has determined me, for the purpose of quieting the alarms of the community, and preserving the peace of neighborhoods, as well as to prevent divisions in the church of our Divine Master, to recommend that Masons should submit to the reasonable demands of the public, to cease their meetings, and that the Lodges surrender up their charters."

The Grand Master elect, in a statement to the Grand Lodge previous to his installation, acknowledged having used the above language; but says it was contained in "a private letter to an officer of a Lodge, in reply to a letter from him, requesting my opinion as to the expediency of yielding for a time to the anti-masonic storm that was then sweeping over this and most of the northern States:" that he "never used it publicly, or intended it should be made public." He confesses, that for a quarter of a century he had not been a member of a Lodge, although there was one in the town where he resided a part of the time, which he "occasionally visited;" but avers that his "official duties, as Judge and Chancellor, rendered it impossible for me to discharge the duties of an affiliated member of a Lodge." This excuse, we venture to say, is an exceedingly poor one. What are the duties of an affiliated member? *First*, to pay a small sum, annually, into the charity funds of the Lodge. Did the duties of Judge and Chancellor prevent him from making these small payments? *Second*, to attend the meetings of the Lodge, when not prevented by *paramount duties*; and those duties are always considered a legitimate excuse—for "Masonry is on no account to interfere with our necessary vocation." We think the venerable Grand Master will have to find some more reasonable excuse to satisfy disinterested persons that his abstaining from membership for twenty-nine years was justifiable.

In regard to the extract from Stone's book, the Grand Master confesses to having used the language, and justifies himself for so doing. He first, however, declares that he "was never a renouncing Mason, and no man ever heard me speak one word in derogation of the institution;" but that he had "strenuously defended it, and insisted upon the purity of its principles as one of the noblest of charitable institutions." And yet this learned Judge and Chancellor, after averring that it was "one of the noblest of charitable institutions," and that "its princi-

ples were pure," says that the demands of the public that its meetings should cease and the charters be surrendered were "*reasonable demands!*" And, further, that it was necessary our Lodges should cease their labor and surrender their charters, though their object was *charity* and their principles *pure*, "for the purpose of quieting the alarms of the community, and preserving the peace of neighborhoods, as well as to prevent divisions in the Church of our Divine Master!" Now we can only say we think the good brother was mistaken. May not the thunder of the coming "storm" have drowned the pleadings of "charity," and the dread of unpopularity concealed the "purity" of masonic principles? We *cannot* believe that it was a "Church of our Divine Master" that required the annihilation of a society whose objects were charity and whose principles were pure. It might have been a church of some other kind of a master, but it was not His whose religion "thinketh no evil." We think the great mistake lies just here; it was a church belonging to, and ruled by such spirits as ELDER BARNARD and his associates, but it was not "the Church of our Divine Master," for *his* Church never would, and never could, make such a requisition. It would have first to disavow its own acknowledged principles and the uniform teaching of its heavenly Founder—it would have to turn its weapons against itself, and be a traitor to its own cherished doctrines, before it could require the extinction of a *charitable* association and the disavowal of *pure principles*.

But the Grand Master intimates that his advice was only designed as a temporary expedient—until the storm passed over. Unfortunately for him, such is not his expression, nor can it be inferred from his language. "I am satisfied that the evils of keeping up the institution hereafter will more than counterbalance any good which in this country can possibly be effected by it." Such is the language of Bro. Walworth, in which there is nothing said about a *temporary* abandonment. It is "hereafter"—indefinitely—forever. And then the idea of "evils" resulting in "keeping up the institution," grates harshly upon the ear of a Mason. We regard it as a most unfortunate expression, and sincerely regret that it was ever made by Chancellor Walworth.

We shall say nothing here about the other objections of the

protesting brethren. Bro. Walworth is doubtless an excellent man, and equally distinguished as a jurist; but he is unfortunate in his masonic history. His long isolation from the Craft, extending through a period of twenty-nine years of the active portion of his life, taken in connection with the fact that he retired from membership at the approach of the "storm" and did not return again until the last cloud had disappeared from the heavens, and the last moan of the tempest had been hushed, and the star of Masonry was again in the ascendant, is a most unpromising item in his masonic history. It was unwise in him to consent to be a candidate—or to serve after he was elected; and it was unwise in the members of the Grand Lodge to press his election, knowing that such election would be so objectionable to a respectable minority. Peace and harmony in the Craft are of more importance than that any particular man should wear the honors of Grand Master. Besides, there are many other worthy brethren in that State equally as competent to perform the duties, and, we think, equally as deserving of the honors of Grand Master, as brother Walworth, and whose election would have preserved peace and unity in the Grand Lodge of New York.

The result of the whole matter is, that St. John's Grand Lodge has been revived, and there are now, we believe, three Grand Lodges in the State of New York. We regret this movement in the brethren as much as we do the ostensible cause of it; for "two wrongs will not make one right." The brethren have erred, in our opinion, in deserting the regularly recognized Grand Lodge of New York. Our rule has always been,—never desert a sinking ship until she goes down. While she floats she may be saved, and the crew should stay on board to save her if they can. It is too late to make exertions to correct the evil after having gone out from an association. If there were corruption and intrigue and tyranny in the Grand Lodge, and it is difficult for us to believe that there was, especially to the extent charged, there was the greater necessity for those who saw it and bewailed it to remain in their places battling for the right, and to purge that body from the evil. If it was wrong to elect Bro. Walworth Grand Master, under the circumstances, these brethren should have remained and used their efforts to put a less objectionable man in his place at the

next election ; and if they failed, to renew their exertions until they did succeed. Right would triumph ultimately, for "truth is mighty and must prevail."

But now let us take a glance at the St. John's Grand Lodge,—the nature of, and the reasons for, its organization. The first reason for its revival, as given by its members, is the election of Chancellor Walworth to the office of Grand Master in the regular Grand Lodge, and the motive which led the members to elect him,—“to make him Grand Master for life.” This, it is charged, was “openly and unequivocally declared” by his friends to be their intention.

Their second reason is, the improvident and wasteful expenditures of the funds of the Grand Lodge. It is charged that the revenues of the Grand Lodge the past year were near sixteen thousand dollars. That out of this large sum, all except \$840 has been absorbed in expenses ; and they furnish several items to show how this money has gone. The printing bill for the year amounts to \$1900. Bro. Walworth for a legal opinion, \$250. P. G. M. Willard, lawsuit, \$100. A watch for P. G. M. Milnor, \$226. A watch for Grand Chaplain, \$127. Silver Vase to P. G. M. Coles, \$154. Dedication Cups, \$150. Cost in lawsuit, \$300. Rent of Grand Secretary's office, \$500. Stationary, postage, &c. for the same, \$700. Toward the obsequies of Henry Clay, \$300. This, we must confess, is rather an improvident exhibit, and watches and vases must be plenty in New York, especially where there are no poor widows or starving children !

The third reason is, inordinate taxation of subordinate Lodges. For every M. M. made in a subordinate Lodge it has to pay the Grand Lodge \$5. Every public procession costs \$5 for a dispensation ; and for the privilege of going in procession to bury a deceased brother a dispensation must be had, and for which \$5 must be paid. A dispensation for “an extra election, or for altering the minutes of a Lodge meeting,” costs \$5, though we really do not know what this means, and we know the language will sound strangely to our brethren in the West. There are still other taxes in the shape of registry fees, (here we are at a loss again,) and the annual assessment of 50 cents on every member. We must acknowledge if all the above is true it is an onerous tax, especially when it is expended for

silver vases, gold watches, funeral obsequies to a man who had not been in a Lodge for thirty years, &c. &c.

Their fourth and last reason is, the present organization of the Grand Lodge, embracing the Grand Steward's Lodge, the nature of its business, and the manner of doing it. We have not room to go into detail on this subject, nor should we wish to lay before the public the manner of proceeding in a "Grand Steward's Lodge." We hope, for the honor of our ancient brotherhood, that all is not true that is charged—that the brethren are mistaken. But they deem it true, and so charge publicly.

We might dwell at length upon the nature of the new organization, but we have not time. In comparing it, however, with the old organization, we think it superior in every aspect—more masonic—more in harmony with the spirit of Masonry and the Ancient Constitutions. Yet how much better would it have been if the old Grand Lodge had discarded its objectionable practices, and in the spirit of our time-honored Order returned to first principles, yielding to the honest prejudices of many, and reforming where reformation was needed.

In conclusion, we think every good Mason will lament the sad state of things in New York. It will probably be said that we have given but one side of the story: we *have not given half of that one side*, and what we have given is from recorded facts. We know that there is much crimination and re-crimination—charges and counter charges, and that much that is said on both sides must be attributed to highly excited feelings. This may be true, but if half be true which is said on either side, a most alarming state of things must exist. If we had any hopes of success we would appeal to brethren on both sides to stop. Suspend the war awhile. Cease to call each other hard names. Stop publishing to the world your complaints and charges. Give yourselves time to cool off and reflect upon what you are doing. Listen to the advice of disinterested brethren, and when you find you are in the wrong, retract. It is human to err; but to confess and abandon error is almost divine. We fear, however, that this advice will be of no avail; yet we honestly and kindly tender it. We have done our duty, and if all parties in New York will do theirs, the turbulent waters will soon quiet down, and the tempest will hush its roar. One good

may result from this lamentable state of things ; brethren in other states will see the danger and avoid the fatal rock. Let the confusion and discord prevalent there be an effectual warning to the Craft in other jurisdictions. [Ed. Review.]

HISTORY OF FREEMASONRY IN PHILADELPHIA.

Concerning the institution of the first Lodge of "Ancient York Masons" in this city, there is some confusion in the authorities. The present Lodge, No. 2, it was alleged in a report made to the Grand Lodge of this State, was chartered in 1758, by virtue of a warrant from the Grand Lodge of Ancient York Masons in England, signed by William, Earl of Blessington, G. M.; Wm. Holford, Esq., D. G. M.; Robert Goodman, S. G. W.; Wm. Osborne, J. G. W.; and Lawrence Dermot, G. S. This Lodge, it is said, was the sixty-ninth regular Lodge chartered by the English Grand Lodge. Whether the allegation as to the charter granted Lodge No. 2 is correct, is a question which seems to be in doubt, and has been somewhat minutely debated by Masons of much information in the early history of the Order. It must not be concealed that the existence of a Grand Lodge in England, of which an Earl of Blessington was Grand Master, has been denied, and reasons have been given for the position thus taken. We do not pretend to be able to give any opinion on this subject. It is enough for us to know that No. 2 still claims the date to which we have referred, and if there was irregularity in the original issue of the warrant, those defects have been cured long ago, by time and subsequent assertion of Masonic independence of old England.

On the 20th of June, 1764, the Grand Lodge of England issued a warrant to Wm. Ball, of this city, authorizing him to constitute a Provincial Grand Lodge in Pennsylvania. There is no doubt but that this warrant was acted upon, and the Grand Lodge of Pennsylvania was constituted.

We have no record of the place where the meetings of the Grand Lodge were then held, or of the location of the subordinate Lodges. Lodge No. 3 appears to have met in a building in Videll's alley, which runs west from Second street, between Chestnut street and Carter's alley. It was there before the Revolution, and it is probable that the Lodge had been instituted in that hall. Of Lodge No. 2, we have no other important minute, except that on the 20th of October, 1767, the English warrant was surrendered to the Provincial Grand Lodge, and a new warrant issued by the latter.

During the Revolution the meetings of the Lodges were kept up, and in June of that year a notification was published that Lodge No. 3 would meet "at Brother Daniel Smith's City Tavern"—the latter being the same building, corner of Second and Gold streets, now occupied by Mr. Moses Nathans as the Coffee House Auction Store. No. 3 had left Videll's alley at that time, and remained at the City Tavern until 1779, when, by published notices it appears that it again met in Videll's alley. Notwithstanding the troubles of that year, a few of the members of No.

3 were imbued with much spirit, considering the distracting events which attracted universal public attention. We find the following announcement of the intended celebration of St. John's day, 1777, by that Lodge. *To the Most Ancient and Honorable Fraternity of Free and Accepted Masons :*

This gives notice that the Brethren of Lodge No. 3, intend to meet at their Lodge, held at the City Tavern, Second street, on the 24th inst., to celebrate the Day. Dinner on the table precisely at 2 o'clock. Thirteen toasts are to be drunk, and to conclude with an Anthem, accompanied by a Grand Band of Music, provided for that purpose. All brethren of that Ancient Order who will please to accompany them, will be supplied with tickets at the bar of said tavern. HUGH STEWART.

There must have been a small knot of choice and determined spirits connected with Lodge No. 3, for we have the published fact that the invitation thus publicly given only attracted *thirteen* members of the Order.

This circumstance was deemed so remarkable, at a time when the struggles of the States against the mother country gave unusual importance to the figure *thirteen*, that the fact, with many other interesting coincidences, was thus announced :

"At a meeting of the Lodge of Freemasons, to celebrate St. John's Day, it accidentally happened that exactly *thirteen* members met, that at dinner they had exactly *thirteen* dishes of meat on the table, they drank *thirteen* loyal American toasts, and sang *thirteen* songs. Their bill of liquor was *thirteen* bottles of wine and *thirteen* bowls of toddy ; the reckoning was *thirteen* pounds, and they spent *thirteen* hours, viz : from eight in the morning until nine in the evening, in the greatest harmony and good humor, which caused it to be remarked that it was in some degree emblematical of the union of the friends of humanity and freedom in the *thirteen* United States."

This curious account shows how much attention was paid to good and bad omens, and what particular respect was just then paid to the figure *thirteen*. It was only a short time after the happening of these remarkable coincidences, on the evening of the 4th of July, 1777, that a mob went through the streets of Philadelphia, breaking the windows of those who did not illuminate in honor of the first anniversary of American Independence. It was a matter of particular complaint immediately afterwards, by one Daniel Humphreys, that the persons in the crowd had abused him and broke all the panes of glass in his windows, *except thirteen!*

It may serve to further illustrate the feeling of the times, and to show how, at periods of public excitement, undue importance is often attached to trivial circumstances, to give the following recital of ominous events which were thought to have some reference to the important struggle. This curious paper was published in August, 1778, and it shows how much more important the figures 13 were esteemed above other Arabic numerals. The marvellous account was as follows :

WONDERFUL APPEARANCES AND OMENS.

1. After the surrender of Burgoyne, and while the treaty of alliance with France was on the carpet, the American heavens were illuminated

at intervals for whole months together. The aurora borealis, or northern lights, were the greatest ever seen in America.

2. When the fleet of His Most Christian Majesty, twelve ships of the line, and by the capture of a British ship of force, *thirteen*, and commanded by the Admiral, the illustrious D'Estaing, hove in sight of our Capes, the artillery of the skies was discharged and *thirteen* thunders were distinctly heard on the coast of the Delaware.

3. On the morning after the arrival of his Plenipotentiary, the illustrious General, being the *thirteenth* of the month, an Aloe tree, the only one in this State, immediately shot forth its spire, which it never does but once in its existence, and in some other climates only once in one hundred years. It has been planted forty years in the neighborhood of this city, and previously only produced four leaves a year, until this year, when it produced *thirteen*. The spire is remarkable, being *thirteen* inches round; and having grown *thirteen* feet in the first *thirteen* days. The Scotch talk much of the Thistle, and the South Britons of the Glastenbury Thorn—much finer things may be said of the Aloe of America and the *Fleur de Lis* of France.

The entry of the British into the city of Philadelphia, in September, 1777, broke up the city Lodges, it is supposed. We have seen a notice of the meeting of a Mason's Lodge whilst the English were in possession of the town. It was held at the corner of Second street and Elfreth's alley. The Grand Lodge of Pennsylvania had, previous to the breaking out of hostilities, granted a warrant for No. 18, a traveling Lodge attached to the 17th British regiment. It is probable that the Lodge which met at the place referred to was one belonging to the British army.

As soon as the English evacuated the city, in June, 1778, the return of the Whigs gave new spirit to the Masonic Lodges. The brethren re-assembled, feeling that the Declaration of National Independence had ruptured every tie which bound them to Masonic obedience to the Grand Lodge of England. But as the issue was doubtful, it was deemed improper to formally assert that the old bonds were formally severed, although in their actions the American Masons were not restrained by any veneration of the ancient authority. P. G. M. William Bell was requested to undertake the organization of the Grand Lodge. He summoned the brethren to meet on the 16th of December, 1778. The Rev. William Smith was appointed Secretary pro tem. Grand Officers were elected, and the following notification was made to the Order :

THE Right Worshipful GRAND MASTER of the Ancient and Honorable Society of Free and Accepted MASONS of the State of Pennsylvania, &c. and the Officers of the *Grand Lodge*, hereby give notice, That they have ordered a *Procession* in the *Masonic Form*, on Monday, the 28th instant. All the Brethren in the City, and all distant Brethren under the grand warrant of Pennsylvania, who can conveniently attend, are earnestly requested to meet the Grand Officers at the College, precisely at Nine o'clock in the forenoon; from whence a *Procession* will be made to Christ Church, where a sermon will be preached by a Reverend Brother, and a *Collection* made; the amount of which will be laid out in the purchase of wood and other necessaries for the relief of the poor of the city at this inclement season.

There will be performances of *vocal and instrumental music*, suitable to the solemnity of the occasion.

By order of the R. W. G. M.

JOHN COATES, *G. Secretary pro tempore.*

Philadelphia, December 16, A. M. 5778.

It is impossible to ascertain whether the honored Brother General George Washington made it a special object to leave the camp in order to take part in this procession, but it is a historical fact that he arrived in Philadelphia on the 22d of December, and subsequently gratified the fraternity by a participation in the ceremony. The following cotemporary account will be found highly interesting:

PHILADELPHIA.

MONDAY last, agreeable to the Constitution of the Most Ancient and Worshipful SOCIETY of FREE and ACCEPTED MASONS, was celebrated as the Anniversary of St. JOHN the Evangelist. At nine o'clock in the morning near THREE HUNDRED of the Brethren assembled at the College, and at eleven o'clock went in regular Procession from thence to Christ Church to attend divine service. The order of Procession was as follows, viz.

1. The Sword Bearer.
2. Two Deacons, with blue wands tipped with gold.
3. The three ORDERS, *Dorick, Ionick and Corinthian*, borne by three Brethren.
4. The HOLY BIBLE and Book of Constitutions, on two crimson velvet cushions, borne by the Grand Treasurer and Grand Secretary.
5. A Reverend Brother.
6. Four Deacons, bearing wands.
7. His Excellency our illustrious Brother GEORGE WASHINGTON, Esquire, supported by the GRAND MASTER and his Deputy.
8. The two Grand Wardens, bearing the proper pillars.
9. The Past Masters of the different Lodges.
10. The present Masters of Lodges.
11. The Senior Wardens,
12. The Junior Wardens,
13. The Secretaries,
14. The Treasurers,
15. Brother Proctor's Band of Music.
16. Visiting Brethren.
17. The Members of different Lodges, walking two and two, according to seniority.

The Procession entered the Church in the order of their march, and the Brethren took their seats in the pews of the middle isle, which were kept empty for their reception. Prayers were read by the Reverend Mr. WHITE, and the following Anthem was sung in its proper place by sundry of the Brethren, accompanied by the *Organ* and other instrumental music, viz.

A GRAND SYMPHONY.

CHORUS.

BEHOLD how good and joyful a Thing it is, Brethren, to dwell together in UNITY.

SOLO.

I WILL give thanks unto Thee, O LORD! with my whole heart secretly
among my Brethren, and in the Congregation will I praise
Thee : I will speak the marvelous Works of Thy
Hands, the SUN, the MOON and the STARS,
which Thou hast ordained.

SOLO.

THE People that walked in Darkness hath seen a great Light, and on
them that dwell in the Land of the Shadow of Death does
the glorious Light of JEHOVAH shine.

SOLO.

THOU hast gathered us from the EAST, and from the WEST, from the
NORTH, and from the SOUTH; Thou hast made us Companions for
the Mighty upon Earth, even for Princes of great Nations.

TRIO.

O! I AM! Inspire us with WISDOM and STRENGTH to support us in all
our Troubles, that we may worship Thee in the
BEAUTY OF HOLINESS.

After which a most excellent and well adapted Sermon was preached
by our Reverend and Worthy Brother WILLIAM SMITH, D. D. The
text was taken from the 1st Peter, 2d Chapter and 16th verse. The
Brethren have since requested the Sermon to be published, and the pro-
fits to be applied to the use of the Poor.

After divine service the Procession returned in the same order to the
College; the musical bells belonging to the Church and the band of
music playing proper Masonic tunes. The Brethren being all new
cloathed, and the Officers in the proper *Jewels* of their respective
Lodges, and their other badges of dignity, made a genteel appearance.

The Brethren afterwards departed to their respective Lodges, where
they dined together with their usual harmony and sociability; the sum
of Four Hundred Pounds having been collected in Church among the
Brethren and others their charitable fellow citizens who honored them
with their company, for the relief of the Poor.

N. B. Such charitable Brethren and Others who have not yet had an
opportunity of contributing their mite are requested to send the same to
any of the following gentlemen, viz: Mess. William Ball, John Wood,
John Howard, and William Shute; to whom Objects of Charity, bring-
ing proper recommendations to the house of Mr. Ball in Market-street,
after New Year's Day, between the hours of ten and twelve in the fore-
noon, are to apply.

At the meeting of the Grand Lodge, in the month of December,
1778, a committee was appointed to present a code of laws for the fu-
ture government of the Grand Lodge. On the 22d of November, 1781,
Bro. William Smith reported an abridgment of Dermot's Ahiman Rezon,
with alterations and additions, which was unanimously adopted. In
1783, Rev. Brother Smith published the report under the following title:
"The Abridged Ahiman Rezon, as a help to all that are or would be
Free and Accepted Masons." The book is now known among Masons
as "Smith's Ahiman Rezon." The Grand Lodge of Pennsylvania was
imbued with the patriotism of the times, and, desiring a perfect masonic

union, an effort was made to unite the Grand Lodge of the United States before the Revolutionary war was ended. In 1780, a special communication was held, and resolutions adopted in favor of a General Grand Lodge, recommending General George Washington as General Grand Master for the United States. A copy of these resolutions was sent to the Grand Lodges of Massachusetts and Virginia, urging co-operation. The latter received the proposition coldly—postponed it—and finally the matter was allowed to drop without an effort to act upon it.

Philadelphia Dispatch.

AN INDIAN FREE MASON—A SPEECH.

At a recent celebration at Owego, N. Y. a lineal descendant of the celebrated Red Jacket was present as a Mason, and participated in the masonic festivities. His name is E. S. Parker, and he is the present chief of the Iroquois, and Sachem of the Six Nations, still residing on their lands in that vicinity. He is a man of accomplished mind and refined manners. As a Knight Templar, he was seated among that Order at the dinner table. During the festivities, Bro. King, of the Union, offered the following toast, which he prefaced by a very beautiful and effective speech.

“Red Jacket, the friend, companion and masonic Brother of Washington, whose lineal descendant and distinguished successor in the chieftainship of the *Iroquois*, has honored this occasion with his presence; the latter has shown his veneration for the memory of the former, by his most honorable connection with the masonic Fraternity.”

This sentiment called the chieftain-Freemason to his feet, when he delivered the following impressive response:

“Sir Knights and Brothers:—I would hesitate long ere I would respond to the sentiment just proposed by the worthy Sir Knight, if I supposed he had offered the same as a mere compliment to me personally, but when I am assured that it is intended as an expression of the deep and lasting sympathy this Order feels for my race, and as a mark of respect to the few who linger about the ancient hunting grounds of their fathers, I will not hesitate a moment to return my thanks.

With his race, Red Jacket was truly a great man. The extraordinary power, and the unlimited resources of his native intellect, commanded the respect of your great men. He was a personal friend of General Washington. From him he received this medal* as a token of his friendship and good will.

* This medal is made of silver, about an eighth of an inch thick, five inches long, and four broad. On one side are full length figures of Washington and Red Jacket; and on the other, the national arms, flag and motto of the United States.—*Ed. Union.*

His people, now that he is no more, venerate and revere any relic he may have worn, as much as your people respect and cherish any thing that bears reminiscences of "the Father of his country."

I feel highly flattered that the sentiment comes from so distinguished a Mason as the Worthy Sir Knight who proposed it. His high official position as a Grand officer of the Grand Encampment entitles him to high consideration from me and all other good Masons. He has made reference to the masonic character of my illustrious predecessor and kinsman, Red Jacket. I thank him for the reference. Were Red Jacket before us, he could bear testimony to the great moral influence the principles of the Order exerted over him. Though chief of one of the most warlike Indian tribes, willing and ready to do his bidding, yet Masonry made him most eminently a *peace man*. And to his testimony of the benefits of Masonry, I could add by saying, that in no other organization or association of men, organized under whatever principle, does the Indian find more genuine and heartfelt sympathy than among the Masons. The Indian ever finds them with their hearts in their hands, and arms outspread, ready to receive and sympathize for him; with ears ever open to hear his story of repeated wrongs and oppression, and always ready to alleviate his distresses without malice or deceit.

The history of our country and the progress of the age, seem to mark the Indian race as destined to annihilation. The history of my own race, the Iroquois Confederacy, confirms this theory. Respecting them, history and tradition agree in assigning to them a superior position among the Indians of this country. As counsellors they exceeded in wisdom, forethought and prudence, all Indian tribes around them. As warriors, the extent of country they had under tributary subjection is evidence of their warlike prowess and skill. There was a time in their history, when they had more tributary territory than was embraced in the thirteen original States which first composed the United States. They extended from the Atlantic to the Mississippi, and from the Hudson's Bay to the Gulf of Mexico.

But that Indian band, whose courage in war, and wisdom in council, had made it so famous and dreaded, by the pale faces as well as the red man, are now no more. They live only in memory and history. The country which once claimed them as its own, the rivers, whose silvery bosoms were so intimate with the light bark canoe, know them no more. A small remnant yet survives. They have ceased to struggle against the immense tide of civilization which seems destined to overwhelm and obliterate them in its resistless flow. Every valley and hill top of your beautiful State gives evidence of the exist-

ence at some former time, of the race to which I refer. Your own delightful valley is replete with Indian history and reminiscences. The plowman in his daily pursuits cannot fail to bring from beneath the green sward many relics of the Indian race.

The few surviving Indians of this ancient Confederacy delight to retreat into the shades of their forests, and there relate the traditions of the prowess of their forefathers, and to repeat the many wise maxims that have been handed down from father to son and from time immemorial. With woful countenances will our old men speak of our certain destiny long ago foreshadowed; with heavy steps do they linger around the national burial grounds, where for ages have reposed undisturbed the bones of their kindred; they sport in all the amusements of youth, for young and guileless they are happy in the ignorance of their future destiny. When I see all this, I am bowed down by the most melancholy feelings, and as a lover of my race and the Great Spirit whom they crudely but sincerely worship, I sometimes wish that the day might hasten when the Great Spirit shall take his Indian children to their happy hunting grounds in the spirit land, from whence they will never be driven more by avarice or power.

Sir Knights: I have detained you too long, and I beg your pardon for saying so much upon a subject which can interest me alone.

I thank you for your kind attention, and the manifest sympathy you entertain for our ill-fated race. May the Honorable and Ancient Order of Freemasons never bestow its sympathies upon subjects less worthy than the Indians of our country.

Union.

A QUESTION.

A. B. having been regularly initiated, passed and raised to the degree of Master Mason, holds his "Demit," or certificate of good standing granted him by the Lodge he has left. His masonic character being irreproachably good, he now makes application to ——— Lodge for membership, and receives one negative vote, which is acknowledged to be cast through personal animosity:

What relationship does A. B. bear to the Fraternity, and what should be his course to obtain all the rights and benefits of Masonry?

According to a decision of our present Grand Master, his membership remains in the old Lodge, or Lodge from which he holds a certificate until he is received as a member in the Lodge to which he applies. This, we

admit, is a new doctrine, but it may be the correct one notwithstanding. We should like to have the opinions of the learned among us on this question. Truth is never injured by investigation, and if the doctrine be sound it will abide the test of criticism.

In regard to the "negative vote" above referred to, we beg to remark: That the person who cast it must have avowed it, voluntarily, for none has a right to enquire who did it. If he has voluntarily avowed a "personal animosity" the Lodge should take cognizance of it, and a committee should be appointed to settle the difficulty. Whichever is found to be wrong should be required to yield, and if he *will* not, he should meet masonic discipline.

The above questions have been propounded to us, but we do not know by whom, nor where from—but we have the paper.

[ED. REVIEW.]

JOHN SNOW,

PAST GRAND MASTER OF THE GRAND LODGE OF OHIO.

This venerable man and accomplished Mason departed this life in May, 1852, and at the succeeding session of the Grand Lodge of Ohio a committee was appointed to report on his "life, character, and masonic services." At the recent session of the Grand Lodge, Bro. William B. Thrall, P. G. Master, made the following report, which, with the resolutions appended, were unanimously adopted. It affords us pleasure to publish, as it will our subscribers to read, the brief though accurate memoir and beautiful tribute to the merits of one who was so justly eminent among his brethren in days long past. May his example not be lost upon those who survive him.

[ED. REVIEW.]

"The select committee to whom was referred at the last Grand Communication, so much of the M. W. Grand Master's Annual Address as relates to the life, character, and masonic services of our deceased brother, JOHN SNOW, Past Grand Master of the Grand Lodge of Ohio, have attended to the duties assigned them, and now respectfully report:

Our late Brother, the lamented John Snow, was born in the city of Providence, Rhode Island, on the 25th of February, 1780. At the age of fourteen, he was placed with Mr. Dodge, of that city, who was engaged in the manufacture of jewelry, where he continued for seven years. Constant application to his business produced its effects upon his physical system; and he was advised to engage in some less sedentary avocation. He accordingly returned to Providence, and entered upon a mercantile career, in which he continued until his migration to Ohio, in the year 1817.

In the year 1802, he intermarried with Mary Thurston, a grand-niece of E. Wanton, first Colonial Governor of Rhode Island, who was his companion through his remaining pilgrimage of life, and who now survives him.

Bro. Snow was initiated into Freemasonry in Mount Vernon Lodge, Providence, on the 14th of February, 1809. In the second year after his initiation, his brethren testified their appreciation of his qualities, by unanimously electing him to the Mastership of their Lodge—a position which he continued to occupy with honor to himself and great benefit to the Craft, until he removed his residence to the then State of Ohio.

The earliest masonic record we have of Bro. Snow in Ohio, appears on the minutes of a special meeting of New England Lodge, No. 4, at Worthington, on the 20th of September, 1817, where he appears as a visiting Brother. His early friend and masonic preceptor, THOMAS SMITH WEBB, was at the same time a member of that Lodge. And although Bro. Snow subsequently attained to great masonic eminence, it may, perhaps, be regarded as the crowning honor of his masonic career, to have been at that time elected Master of that Lodge. This distinction was conferred on him, on the 7th of October, 1818. It was while he occupied this position, that the fraternity of the State availed themselves of his eminent qualifications, and assigned to him the double duties and responsibilities of Grand Master and Grand Lecturer. In this two-fold character, he encountered the laborious enterprize of visiting every Lodge within the State, inspecting their records, correcting irregularities, and reducing their work and lectures to a system of harmony and order. Many among the present fathers in the fraternity, as well in this as in other States, date their first lessons in the mystic art to these teachings of our lamented Brother Snow; and they recur to those lessons with fond recollections, as to tales of a first love.

By a succession of re-elections, Bro. Snow continued to hold the office of Master of the Lodge at Worthington, until October 30th, 1822, when he made to the Lodge, "an eloquent and appropriate address on the subject of electing officers; and concluded by declining further service as Master of the Lodge. The Lodge, however, by an *unanimous* vote, expressed their attachment to him, by re-electing him their Worshipful Master." Bro. Snow was at that period engaged in his arduous duties of Grand Master and Grand Lecturer, and was constrained peremptorily to decline holding an office, the duties of which would be incompatible with the paramount responsibilities already upon him; and the Lodge, thereupon, proceeded to elect Bro. James R. Pierce, (our late Grand Lecturer,) as the successor of Br. Snow. Subsequent to these events, that Lodge—

Voted, That Bro. JOHN SNOW, our late Worshipful Master, has man-
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ifested an extraordinary attachment to the principles and institutions of Masonry, and zeal for the stability and honor of the Order, during the time he has acted as presiding officer of this Lodge; and that he is eminently entitled to our gratitude for the masonic knowledge he has diffused among us, and for having originated and prosecuted the undertaking of erecting the Masonic Hall in this town.

After having retired from the chair of the Grand Lodge, he acceded to the wishes of his brethren of New England Lodge, and again accepted its Mastership in 1827, which he continued to hold until 1832, when he again declined further service.

The masonic zeal of Bro. Snow was by no means confined to the Lodge, or limited to 'ancient Craft Masonry.' He labored with assiduity in the department of Royal Arch Masonry, and was the founder and first Grand Commander of the first Encampment of Christian Knighthood North-west of the River Ohio. In whatever department he gave his attention, his course was characterized by a truly noble disinterestedness, zeal, and sound discretion, which were a sure prestige of success.

At the session of the Grand Lodge of Ohio, in January, 1824, Bro. Snow signified his purpose to retire from the post he had so long and so successfully filled; and his place as Grand Master was supplied by the election to that post of the Hon. CHARLES R. SHERMAN, a man pre-eminent among his associates as one of nature's noblemen, and by common consent, a chief among his equals. On the occasion of inducting Bro. Sherman to the oriental chair of the Grand Lodge, 'The M. W. Past Grand Master, JOHN SNOW, delivered a neat and appropriate valedictory address, a copy of which was asked by the Grand Lodge for publication; and resolutions were unanimously adopted by the Grand Lodge, expressive of the fraternal regard of its members for their retiring brother, and the high sense of approbation with which they viewed his conduct, while in discharge of the responsible duties of his office.'

The Companions of Horeb Chapter, No. 3, elected Bro. Snow to the office of High Priest, on the 17th of November, 1818, which place he continued to hold for several successive years, until the same reasons already assigned for his withdrawing from the active duties of his Lodge, constrained him to decline the responsible cares of the Chapter likewise. On retiring from that post, in December, 1822, the Chapter voted him its thanks 'for his many services.' No sooner relieved from the duties imposed by the Grand Lodge and Grand Chapter, than we again find him actively engaged in promoting the welfare of his own particular Lodge and Chapter. Accordingly, in November, 1827, he was again elected High Priest of Horeb Chapter, and continued in that post by re-elections, for three successive years. During that period, the Chapter voted 'a silver cup to be purchased and presented to Comp. Snow, in

token of our appreciation of his services rendered in the erection and completion of the Masonic Hall.'

We have said that Bro. Snow found opportunity among his multifarious cares, to bestow no small share of attention to the establishment and dissemination of Christian Knighthood among us. In this portion of the duty assigned the Committee by the Grand Lodge, *the record* is at once our most convenient and most appropriate resource. We derive thence, that, 'on the 14th of March, 1818, Sir John Snow received from the M. E. Thomas Smith Webb, Deputy General Grand Master of the General Grand Encampment of the United States, a Dispensation, authorizing him to assemble together, in the town of Worthington, in the State of Ohio, a sufficient and legal number of Knights Templar, Knights of Malta, and of the Red Cross, and open a Council and Encampment in said town, and therein confer said Orders upon such tried and worthy companions of the Royal Arch as may make application for the same.

'Agreeably to which authority, Sir John Snow summoned all the Knights residing within the distance of forty miles, to convene with him on the 15th of March, 1818; at which time and place there appeared the following Knights, viz :

'Sir *Thomas S. Webb*, hailing from Gen. Gr. Enct. U. S. and Grand Enct. of Massachusetts and Rhode Island.

'Sir *John Snow*, hailing from St. John's Encampment, Rhode Island.

'Sir *Frederick A. Curtis*, hailing from ——— Encampment, Ireland.

'These Sir Knights, having interchanged credentials, and established their respective titles, proceeded, under the foregoing authority to form and open a Council of Knights of the Red Cross, and to confer that Order upon a number of applicants.

'On the 20th of March, an Encampment of Knights Templars was opened, and sundry applicants were admitted to that Order.

'On the 27th of January, 1820, the Gen. Grand Encampment of the United States, (Sir De Witt Clinton presiding,) granted to Sir John Snow and his associates a Charter, "to form, open and hold an Encampment of the valiant and magnanimous Orders of R. C., K. T. and K. of M. of the Order of St. John of Jerusalem, by the name, style, and title of '*Mt Vernon Encampment*;' and declaring the rank and precedence of said Encampment to be from the 6th of June, 1818; and appointing

"Sir *John Snow* First Grand Commander ;

"Sir Rev. *Roger Searle*, First Captain General ;

"Sir Rev. *Joseph S. Hughes*, First Prelate."

It further appears from the record, that Bro. Snow was re-elected to this post, at every successive annual election, until the year 1830, when age, with its approaching infirmities, admonished him to retire from further active duties. The town of Worthington, from a bustling manufacturing village, and an important point in travel in our then undevel-

oped State, was reduced to a suburban village by the giant strides of the Metropolitan City located in its vicinity; and Bro. Snow devoted his time, during his declining years; to attending upon a drug and medicine store, which he opened in that village. Always distinguished for the purity of his intentions, and the uprightness of his acts, he commanded the entire confidence and respect of his neighbors and acquaintance, and closed his useful life, at Worthington, on the 16th of May 1852, aged 72 years. A plain obelisk of white marble appropriately marks his resting-place in the village cemetery. His memory and his virtues are embalmed in the hearts of his brethren.

It is at once a pleasing duty and a grateful employment thus to pass in review the deeds of good men, gone to their rest. It is the only tribute—the tribute of affection and respect—which the living can pay to the departed; and the very act of discharging a debt of gratitude, naturally incites to an emulation of generous deeds. The Grand Lodge did well, therefore, to embrace the occasion of the demise of a venerable and distinguished Brother, and making it the occasion also, of calling to recollection the many services rendered, and important benefits conferred by our Bro. John Snow. If such services are to pass into early forgetfulness and oblivion, where shall the Grand Lodge of Ohio look for other benefactors? Who are to be her future Putnams, and Huntingtons, and Wheelers, and Shermans, and Snows?

Your committee recommend the adoption of the following resolutions:

1. *Resolved, by the Grand Lodge of Ohio:* That we cherish a lively and grateful recollection of the many virtues which distinguished the character of our lamented Brother, the late JOHN SNOW, Past Grand Master of said Grand Lodge.

2. *Resolved,* That we recognize in the present prosperity of our Institution, the fruits of his early and timely labors among us; and the results of his prudence, skill, zeal and fidelity.

3. *Resolved,* That the name of John Snow, together with the dates of his birth and demise, and also the period of his service as Grand Master, be inscribed by the Grand Secretary, in the appropriate *Register* in the Volume of Holy Writings belonging to this Grand Lodge.

4. *Resolved,* That a committee of three, of whom the M. W. Grand Master be one, be appointed, whose duty it shall be, with the assent of the family of our late Bro. Snow, to cause a suitable inscription, with appropriate emblems, to be engraven upon the obelisk erected to the memory of Bro. Snow; and that the Grand Master cause an order to be drawn upon the Treasurer of the Grand Lodge for the expenses herein authorized.

5. *Resolved,* That a copy of these resolutions, under the seal of the

Grand Lodge, be transmitted by the Grand Secretary, to the venerable and respected relict of our departed Bro. Snow, at Worthington.

All which is respectfully submitted.

W. B. THRALL,
GEORGE TAYLOR,
M. Z. KREIDER."

DEATH OF THE GRAND MASTER OF LOUISIANA.

The Grand Lodge of Louisiana have suffered a severe loss in the death of their Grand Master, H. R. W. Hill, Esq. He was a man of truly noble mind, of generous impulses, and boundless benevolence. It is not a year since we chronicled the death of his excellent and pious wife, and now, it is our duty to record the demise of her excellent husband. A special Grand Lodge, convened on this melancholy occasion, adopted the following record, which is contained in a letter to us from the Grand Secretary.

NEW ORLEANS, Sept. 26th, 1853.

DEAR SIR AND BROTHER:—Below you will find the report of a Committee, adopted at a special sitting of our Grand Lodge, held on the 21st inst.

"It having pleased the Supreme Ruler of the Universe, in the dispensation of an Allwise Providence, to remove from our midst, and the sphere of his usefulness on earth, our beloved brother and Most Worshipful Grand Master, HARRY R. W. HILL, whose many virtues and lofty qualities of integrity and uprightness, won for him universal esteem and confidence, and whose practical illustration of the true principles of Masonry ever distinguished him as a member of our Order. Be it

Resolved, By the Grand Lodge of the State of Louisiana, that in the death of H. R. W. HILL, the cause of humanity has lost one of its strongest friends, our country one of its most enterprising and useful citizens, and Freemasonry one of its brightest ornaments.

Resolved, That while we bow with submission to the decree of Omnipotence which has called him hence, we sincerely and deeply deplore his loss, as that of a warm-hearted friend, and a true and faithful brother.

Resolved, That in token of our sorrow, and respect for his memory, the Hall of the Grand Lodge, and those of the respective Subordinate Lodges under our jurisdiction, be dressed in mourning until the next regular communication, and that all the members of the Grand Lodge, and of Lodges under its jurisdiction, shall wear a badge of mourning (black crape in the button hole of coat, left side) for thirty days.

Resolved, That a copy of these proceedings, duly attested by the Grand Secretary, and under the seal of the Grand Lodge, be conveyed to JAMES DICK HILL, the only surviving child of our late Most Worshipful Grand Master, with assurances of our deep sympathy with him in his melancholy bereavement, and irreparable loss.

Resolved, That the Grand Secretary send a copy of these proceedings to all the Lodges of this jurisdiction, to all Grand Lodges with whom we are in correspondence, and to the principal Masonic Journals of the United States, and newspapers of this city, for publication.

All of which is submitted,

J. H. HOLLAND, *Chairman.*"

Fraternally, yours,

SAM'L. G. RISK, *Grand Secretary.*

ROYAL ARCH MASONRY IN CANADA.

In the proceedings of the G. G. Chapter we find a letter addressed to Com. J. L. Lewis, jr., of New York, relating to Royal Arch Masonry in Canada, which we think it may be well to give a wider circulation; we therefore transfer it to the Review. The letter is in reply to one from Comp. Lewis, who merits our thanks for eliciting this piece of information.

[ED. REVIEW.]

QUEBEC, Canada, June 13, 1853.

Your communication relating to R. A. matters, dated the 1st instant, I duly received, and would have replied to it before, but as the parties of whom you with such good reason complain are not in my jurisdiction, I delayed until I could transfer your letter to the P. G. Superintendent of Montreal, (the Hon. William Badgley,) now in this city, but busily occupied by Parliamentary duties. I saw him yesterday, and he at once declared that he would suspend the parties from their masonic privileges. Have the goodness, therefore, to address any future information relating to this business directed to him at Montreal.

In the meantime you have my authority for proclaiming all Companions professing to hold R. A. Chapters in Lower, or Canada East, as irregular, and their proceedings illegal, *such bodies being clandestine*, with the following exceptions, viz:

Quebec—St. John's R. A. Chapter No. 214, reg. of England.

Montreal—St. Paul's Do. No. 514, Do.

Victoria Do. No. 643, Do.

St. George's Do. No. 731, Do.

Individually, some of the brethren on the frontier at Caldwell's Manor, &c., may have been exalted under charters that

have expired *many years ago*; but of this you will of course demand strict and undoubted proof, should any offer themselves as visitors. As to Encampments, there *certainly is not at present*, nor do I think there ever has been, a *legally constituted one*, in Canada, east or west. You will therefore be justified in causing your Encampments to decline recognition of any so called Knights hailing from spurious bodies; and also of any Companions of *recent* exaltation, unless they hail from the Chapters quoted.

English R. A. Chapters are governed by the following regulations as regards exaltations:

1. No restriction as to the number who may be exalted at one meeting.

2. Candidate must be duly proposed, approved, and balloted for; he shall not be exalted if more than two negatives.

3. Candidate shall not be exalted unless a Master Mason of twelve months standing, of which fact satisfactory proof shall be given.

4. No person can be exalted *under any pretence* for a less sum than *three guineas sterling*, say 16 to 20 dollars, according to By-Laws of Chapter.

5. Register fee, and for certificate, must be transmitted to Grand Chapter of England.

6. Chapters liable to erasure (after notice) for not meeting for two years.

Neglect of making returns.

Neglect in registering names of all Companions exalted, and of joining members.

7. Returns to embrace name, age, profession, date of exaltation, No. of the *Lodge* candidates belong to, and fees.

Names, &c. of joining members, and of their mother Chapter.

Same fees to be paid for foreign Companions joining as for newly exalted Companions.

The foregoing is a synopsis, but you will understand it.

In conclusion, I beg to thank you for the very kind and courteous letter addressed by you, and assure you of the great regret I entertain on account of the invasion of your authority, and the unmasonic and inexcusable irregularities of which you so justly complain, and of my readiness at all times to co-operate with you for the purpose of still further cementing that cordial feeling you so fraternally urge.

In conveying this assurance, I *know* that I am at the same time making known to you the feelings and sentiments of Companion and Brother Badgley, who is a very old and experienced member of our most glorious Order.

Yours, very respectfully,

T. DOUGLASS HARRINGTON,

P. G. Sup't. and P. G. M.

ORDER OF HIGH PRIESTHOOD.

Our readers will remember that we had an article on this subject in our last volume. Our views, as there expressed, were controverted at the time by a Grand High Priest; but it will be seen below that the G. G. Chapter at its late session fully sustained the position we then took. The committee of that Body, to whom the subject was referred, reported as follows : [Ed. REVIEW.]

The paragraph which becomes the subject-matter of this report, embraces two distinct questions—first, as to the duties and powers of a Council of High Priests, and secondly, as to the necessity of anointment into that order before the assumption of the duties and privileges of High Priest of a Chapter.

Your committee have met with no difficulty in responding to the former of these questions. The degree, or as it is more commonly called, the order, of High Priesthood includes a system of initiation above and beyond the degrees of the Royal Arch. A very large number of Royal Arch Masons, a numerous portion of the members of our State Grand Chapters, and many, even, of the constituents of this exalted body, are not in possession of its mysteries.

With these facts before them, it is impossible that your committee can come to any other conclusion than that legislation on the subject of the order of High Priesthood, is beyond and out of the jurisdiction of your exalted body. The "legitimate duties and powers of a Council of High Priests" cannot therefore, be defined by this body, in its collective capacity, but must be left to the decision of those who are in possession of the order. This general Grand Chapter has no more authority to enter upon the investigation of this question, than it has to inquire into the "legitimate duties and powers" of a Council of Red Cross Knights.

In relation to the second question, "whether it is proper that any High Priest should be installed and placed at the head of a Chapter before being duly anointed a High Priest by a regular Council of High Priests," your committee reply, that in their opinion, the Order of High Priesthood is an *honorarium* or reward conferred by his companions of the Priesthood on the newly elected High Priest of a Chapter, and as such should be gratefully received by every one who has been chosen to preside over his companions.

But to admit that the reception of such an *honorarium* or reward was essentially necessary to qualify a High Priest for the due discharge of the duties, to the performance of which he has been called by the voice of his Chapter, would be to take the control of the affairs of a Chapter out of the Chapter itself, where it has been rightly deposited by our constitutions, and place it in the hands of an extraneous and irresponsible body, who, as a self-constituted council of High Priest, might, by refusing to confer the order on a candidate, presenting them the necessary credentials, be pronouncing an effective and remediless veto on the choice made by the members of a Chapter, of their presiding officer. An election held under these circumstances would be rather the nomination by the Chapter to some council of High Priests, at the time existing only *in futuro*, of the Companion whom they desired for their presiding officer, and which nomination the said council, whenever it was called into temporary existence, might or might not approve and confirm.

With these views your committee recommend the following resolutions for adoption by your Most Excellent Body :

Resolved, That it is not within the province or control of this General Grand Chapter, or of any State Grand Chapter to define the duties or powers of a Council of High Priests.

Resolved, That while in deference to the long established usages of Royal Arch Masonry in this country, it is recommended that every newly elected High Priest should, as soon as it is convenient, receive the order of High Priesthood ; his anointment as such is not necessary to his installation, or to the full and entire discharge of all his powers and duties as the Presiding officer of his Chapter.

All of which is respectfully submitted.

The report and resolutions were, after several ineffectual efforts to amend, agreed to.

[ED. REVIEW.]

MASONRY, under the direction of the Holy Scriptures as its central Luminary, assumes to regulate the life, improve the heart, inform the mind, and elevate man to a more exalted position. Its exhortative language to all its members is—higher—higher—HIGHER !

REGISTER.

TAYLOR LODGE, No. 98, Washington, Ills.—J. H. Anthony, W. M.; E. Wenger, S. W.; J. H. Wathen, J. W.; D. Kern, Sec.; C. S. N. Anthony, Treas.; Wm. Arnold, S. D.; J. W. Parish, J. D.; Robert Kelso, sr., Tyler.

FRONTIER LODGE, La Crosse, Wisconsin, Meets on Friday evening before each full moon. M. McMillan, W. M.; S. Howe, S. W.; John M. Levy, J. W.; C. A. Stevens, Sec'y.

OBITUARIES.

DIED, in LaGrange, Texas, on the 13th of September last, Bro. JAMES J. NORTON, a member and S. D. of Lafayette Lodge, No. 34, at that place. Bro. Norton was a faithful and zealous Mason, and acceptable member of the M. E. Church, and a most exemplary and worthy man. May we cherish his memory and emulate his virtues.

DIED, in Cayuga, Mississippi, on the — day of October last, Companion DANIEL VAUGHAN, in the — year of his age. Comp. Vaughan was a worthy member of Washington Chapter, No. 29, in that place, and was held in the highest esteem by his brethren as well as by the whole community. His death is deeply regretted. His Chapter adopted appropriate resolutions, which we cannot publish without violating our rules.

DIED, in this city, on the 14th of October last, Bro. GEORGE REEVES, in the 60th year of his age. Bro. Reeves was born in Mason county, Ky., but removed to Ohio at an early day. He was made a Mason in Dayton, in 1821 or 2, and during his whole life was devoted to the tenets of the Order. A few years since he removed from this city to Terre Haute, Ind. Leaving home for this place he was taken ill on the way, and died soon after his arrival here, at the house of his brother, John Reeves, Esq. Thus has gone down to the grave, a good man, a faithful Mason, and a consistent Christian.

DIED, on the 1st of last month, Bro. W. HATHAWAY, a member of Chardon (Ohio) Lodge, No. 93. Thus has a good man and faithful Mason passed to his reward.

EXPULSION.

AARON B. SCOTT was, on the 13th of October last, expelled from all the rights and privileges of Masonry, by Miami Lodge, No. 67, at Peru, Indiana.

EDITOR'S DEPARTMENT.

PROCEEDINGS.—Exactly *four weeks* from the close of our Grand Lodge the Grand Secretary handed us a printed copy of the proceedings! We congratulate the Craft upon the early reception of this important document, and thank the committee to whom the duty was assigned, for their promptness. This shows what *can* be done if an effort is made. The Proceedings are well got up and well printed—apparently, a good proof-reader was about, and the whole work bears the marks of *care*.

We have, in this document, what we have long wished to see published, an entire list of the Lodges in Ohio, accurately numbered, and the place at which held. There is also an abstract of the returns of each Lodge to the last Grand Lodge, embracing the names of the Master, Wardens, and Secretary, with the number of members, and the numbers initiated, passed, raised, &c., during the year. This is a new feature, and a valuable one. We copy a list of the remaining officers, which we could not give in our last. Rev. J. A. Roof, G. Chaplain; L. L. Bowen, G. O.; A. R. Colwell, G. L.; W. H. Hall, G. Marshal; J. Jewett, G. S. D.; G. E. Nichols, G. J. D.; J. B. Covert, G. T.; W. C. Galleher, G. S. B.; V. E. Shaw and H. W. Smith, G. Pursuivants; W. H. Ozier, A. C. Davis and H. P. Sage, G. Stewards.

GRAND LODGE OF KENTUCKY.—We have received the proceedings of this Grand Lodge at its recent session, for which we are under obligations to the excellent Gr. Secretary, Bro. Swigert. We can only at present give a list of the officers. Thos. Todd, of Shelbyville, M. W. G. M.; M. M. Tyler, D. G. M.; D. T. Monsarrat, S. G. W.; T. N. Wise, J. G. W.; E. S. Fitch, G. O.; Philip Swigert, Gr. Sec'y; A. G. Hodges, G. Tr.; J. F. Zimmerman, S. G. D.; R. G. Stewart, J. G. D.; Q. M. Tyler, G. Marshal. Trustees of La Grange College—H. Wingate, Thomas Todd, D. T. Monsarrat, O. J. Harrison, A. M. Gazlay, Robert Mallory, W. C. Price, jr. and A. G. Hodges.

MASONIC READING ROOM IN LOUISVILLE.—Bro. A. J. H. Bernal writes us that he has opened a Masonic Reading Room, at 99½ Fourth street, Louisville, Kentucky, which he is furnishing with all the works appropriate to such a place. This seems to us to be a very commendable enterprize, and deserving of a liberal patronage. Strange brethren visiting that city will be met with a cordial welcome at Bro. Bernal's rooms. The Craft there should sustain the effort.

RESOLUTIONS.—We wish to say again, that we cannot publish obituary resolutions. We will insert a *brief* obituary; but unless there are some special reasons, of which we must be the judge, the resolutions cannot be published.

A MEAN ACT.—The company owning the Railway from Indianapolis to Union, advertise to carry passengers from Indianapolis to this city for \$2.75. At the same time they charged two ladies of our acquaintance \$3.50 each for passing between the two places. We advise our friends when they wish to travel between these two points to take either the Central route, by way of Richmond, or that by Lawrenceburgh and Shelbyville. On either road they will be put through for \$3.00, in good time, and receive honorable treatment.

NEW YORK.—Bro. King, editor of the *Masonic Union*, a periodical published under the patronage of the Grand Lodge of New York, speaks as follows concerning the state of things in the city of New York :

“ It is proper that we should caution the fraternity against the various spurious organizations existing in the city of New York. We will enumerate them, in the order with which we regard their claims to consideration :

“ 1. The Phillips body and its subordinates. 2. Pythagoras Lodge, under the Grand Lodge of Hamburg. 3. The Negro Lodges, under the pretended Grand Lodge of North America. 4. St. John's Lodge, so called, and its subordinates. And, 5. The Lodges under the Scottish Rite, with Mr. Atwood as its chief.”

We had supposed there was another Lodge there, of which Bro. King is a Warden. What place in the catalogue will Bro. King give to that body? We are not the advocate of any of the above five enumerated bodies; but while there is so much bitterness in the other one, *their* existence cannot be a subject of wonder.

DANIEL BOONE ECLECTIC INSTITUTE, for the education of young ladies, at Bloomfield, Nelson county, Kentucky. Elder W. S. BROWN, Principal.

It affords us pleasure to commend this flourishing institution to the patronage of our friends. Bro. Brown, the worthy principal, we have long known, and his skill and ability as a teacher none can doubt. His terms are reasonable.

ANOTHER VICTIM.—A good brother in Indiana, who happened to be born a member of the Society of Friends, has been recently “disowned” because they suspected him of being a Freemason. We shall have a “noble array of martyrs” if the Friends continue their precent course a while longer. But it will be a sorry “Society” when all the Craft are expelled,—the residue will hardly be worth preservation, especially if they are all of the same bigoted kind. We hope they will “have a good time of it.”

PAYMENTS.—We will be under *many* obligations to those brethren who have sent us subscribers for the present year, if they will collect the money and forward it to us at an early day, say by first of January next. We shall be greatly in need of money, and have to depend for it upon those who owe us. Send it by *private hands*, by *Draft*, payable to our order, or by some *Express Co.* *Dont send us money by mail*, for it is all stolen. Now, brethren, pay for the Review, promptly, at the beginning of the year: it will save us much trouble and loss, and furnish you a pleasureable emotion.

PROCEEDINGS of G. G. Chapter and G. G. Encampment.—We are under obligations to G. G. Secretary, Bro. French, for a copy of each of these documents. They have been got out with despatch, and with much care. We have not yet had time to examine them fully.

TEXAS.—A correspondent at Wheelock, Robertson county, Texas, writes us as follows: "Masonry is in a flourishing condition in Texas at present. We have but one thing to fear, and that is, working unfit material. My understanding of the principles of Masonry are, that all Masons should act upon principles of equality. Party prejudices and sectarian distinctions are laid aside, and on the broad platform of mutual kindness and reciprocal friendship do all good Masons meet."

This is a good doctrine, and should be practically illustrated by every brother. The fact referred to by our Correspondent, that bad men are making applications is no new thing. Other places, besides Texas, suffer from the same cause.

The officers of Wheelock Chapter, No. 14, are—A. L. Brigance, H. P.; R. Graves, K.; B. Brooks, S.; G. W. Banton, Sec'y.; T. B. Williams, Treasurer.

OREGON CITY.—Our correspondent from this place will see his question answered in the present No., in reply to another brother.

We are glad to hear such favorable reports from Oregon. We hope the brethren there will see that no *doubtful* material gets into their Temple. Watch as well as *pray*; and never fear to say no to an undeserving applicant.

MASONIC MISCELLANY.—What has become of this excellent work of Bro. Mackey's? We have not received a No. for a long while, and miss it very much. Send it on.

THE TEMPLE.—This old acquaintance has either deserted us, or has passed to a dreamless slumber. Prof. Blumenthal, is the "The Temple" in ruins?

MESSICK & Co., whose business card is on our cover, have removed to No. 25 Main street. Bro. Messick is a "model man," and the establishment is a heavy one. Our friends can find no *better* place to purchase goods than at the house of Messick & Co.

FRATERNAL.—The Grand Lodge of Ohio, at its recent session, unanimously adopted the following :

"*Resolved*, That this Grand Lodge hereby extends to its brother Grand Lodge of Minnesota, a fraternal welcome to the family of G. Lodges."

Thus have we given our "brother" (?) of the North West a cordial welcome to the family circle. It has been usual, heretofore, we believe, to regard the family group as composed of *sisters*; but in the present instance, and perhaps for the first time, a Grand Lodge has been considered to be of the *masculine* gender. We have nothing to say, for DEATH was on the committee, and it might be dangerous to interfere. Hail, BROTHER of Minnesota!

SIDE DEGREES.—The Grand Lodge of Ohio, at its last session, adopted the following resolution :

"*Resolved*, That any brother conferring the so-called side degrees, is in all cases a proper subject for Masonic discipline."

This, we suppose, will end the business of "side degrees" in this State,—a consummation long hoped for, and which should have been reached long ago. Some years since there existed in Europe a mania for new, or "side" degrees, and they were manufactured to order, *ad libitum*, until we have a list of some *two hundred!* Had not the practice been arrested in Ohio, the brood here would have soon swelled to equal dimensions. We hope every other Grand Lodge, where the practice obtains, will place a veto upon it.

MINGO LODGE, No. 171, Logan, Ohio.—The officers of this Lodge are, N. Dalton, W. M; O. Case, S. W; J. W. Rochester, J. W; W. M. Bowen, Secretary.

A correspondent writes us that Mingo Lodge is trying to be the best working Lodge in the State. This is right; we like to see emulation for noble ends. The brethren at Logan are a glorious company, animated by the right spirit, and zealous in a good cause. The Lodge has plenty of work. Success to them. Our brethren at Nelsonville must be on the *qui vive* or they may be excelled in good works.

We have the largest list of subscribers at Nelsonville of any Lodge on the Hocking, and the fewest at Lancaster. We find, as a general rule, wherever the Review circulates most, there is the most zeal and activity among the Craft.

CANVASS-BACK.—Bro. Tague, the accommodating express messenger on Livingston & Fargo's express, between this city and Sandusky, brought us recently a pair of Ducks, from Sandusky Bay, of the above species. They are said by epicures to be the finest eating of the whole family of ducks. We believe they are found no where else but in Sandusky Bay and Chesapeake Bay.

Bro. Tague, who is always doing us some kindly act, has our thanks for the present. We will add that the above Express Co. have moved their office to north side of Third street, east of Sycamore: it is one of the best and most reliable companies in the country.

TO PHYSICIANS.—Bro. Middleton, of this city, has shown us the plates of a new work—The Anatomy of the Brain—which will be issued in a few days by Derby & Co., Main street. The plates are copied from Lizar's great work, published in England. There are fifteen plates, of life size, and printed in colors true to nature. The letter press explanations are furnished by Prof. Rives, of this city: Middleton & Wallace, Lithographers. The Lithography excels any thing we have ever seen in that line; and the work will, no doubt, be indispensable to the library of every physician. We shall take another look at it.

BRO. OLE BULL.—This distinguished violinist, and most worthy man, has become embarrassed in financial matters by his attempt to establish a colony of his countrymen in northern Pennsylvania. In New York, recently, his favorite instrument, from which he has extracted such entrancing music, was attached for debt! Why dont the Craft in that city buy the instrument and loan it to the Artist whose renown is as wide as the world? A few years ago, when he was in the zenith of his fame, they gave him a splendid supper as he was on the eve of returning to Europe; half the amount that supper cost would aid him materially in his age and misfortunes. But when men get old and poor they "make no new friends," and *lose many old ones.*

THE MALTA.—This fine steamer will continue to run as a regular weekly packet between this city and Zanesville. Bro. Dexter has command, and Bro. Smith is at the wheel. Our friends should remember the Malta.

THE LANDMARK.—Bro. Smith has issued the Landmark in magazine form, and it will hereafter appear monthly, each No. containing 32 pages. The first No. of the new vol. is before us, filled with a great variety of useful and entertaining matter. It is published at Mt. Clemens, Michigan, at *one dollar a year, in advance.* Success to you, Bro. Smith.

OUR LATE BRO. WALKER.—Cincinnati Encampment of Knights Templars requests an insertion of the following in relation to the lamented Sir Kt. Walker, whose death we noticed in our last No.

*To the Most Eminent Grand Commander
and Sir Knights of Cincinnati Encampment:*

The committee to whom was referred the subject of suitable Resolutions on the death of Sir Knight John Walker, beg leave to submit the following:

Resolved, That in the demise of Sir Knight John Walker, this Encampment deplore the loss of one of its most valued members; one who was ever foremost in every good word and work of love and mercy, whose faithful attention in relieving the distressed was surpassed by none, and whose assiduous fulfilment of the vows of a Christian Knight, afforded us a bright example which we shall do honor to ourselves by imitating.

Resolved, That his memory shall ever be warmly cherished, and to his family, our most tender condolence and sympathy is hereby expressed; that a copy of these Resolutions be handed to them, and spread upon the minutes of this Encampment.

In behalf of the committee.

JOSEPH C. BUTLER.

LITERARY NOTICES.

A CHURCH DICTIONARY. *By Walter Farquhar Hook, D. D., Vicar of Leeds.* E. H. BUTLER & Co. Philadelphia.

This is a large octavo of near six hundred pages, and most elegantly gotten up. The present edition is revised and adapted to the Protestant Episcopal Church in the United States, by a presbyter of said Church; and from the hasty examination we have given it we think it most admirably adapted to answer the end designed. No episcopalian, who wishes to be *au fait* in the doctrines and usages of his church, should be without it.

For sale by J. Ernst, No. 112 Main street, Cincinnati.

EGERIA, or *Thought and Counsel for the Woods and Wayside.* By W. Gilmore Symms, Esq. E. H. BUTLER & Co., Philadelphia.

This is a volume made up of a collection of sentiments and opinions on many and varied subjects. A great deal may be learned from it, for it is full of thought,—much of it original, and some of it startling.

It is for sale at the Bookstore of J. Ernst, 112 Main street, Cincinnati.

By the way, E. H. BUTLER & Co. get up books in a style equalled by few other publishers, and excelled by none that we have seen.

The AMERICAN ARTIZAN, published weekly, at 208 Broadway, New York, at \$1.00 a year, in advance, is one of the very best family papers that comes to our office. We get some new and valuable information from every No. Every farmer—every mechanic—every family should have a copy.



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NO. 4.

TERMS OF THE REVIEW.—Two DOLLARS per annum, payable in all cases in advance. Subscriptions must always begin and end with the year, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out unless ordered. Names can be sent by mail, but no money. That can be retained until it is sent by private hands, or is ordered.

Office, No. 112 Main Street, at J. Ernst's Bookstore, Cincinnati, Ohio.

A NEW YEAR STORY.

BY MRS. A. L. RUTER DUFOUR.

'Twas the last night in December,
And the winds were damp and chill,
All day long it had been snowing,
And at eve 'twas snowing still.

There were many happy faces,
Round the cheerful ingleside,
And anon sweet merry voices
Out upon the air would glide.

In a pleasant little chamber,
Watching till the year was gone,
Was a group of hopeful spirits
Longing for the New Year's dawn.

When the bell toll'd out the midnight,
Each one gave a joyful shout,
Then went forth upon a mission,
Heedless of the storm without.

With warm hearts and hands of plenty,
They sought out the suffering poor;
And a store of rich provisions
Left they at each humble door.

Some dwelt almost in the shadow
Of the mansions of the great,
Starving, shivering, without raiment,
Feebly striving with their fate.

Through the city, o'er the moorland,
With kind words and plenteous store,
Went these true and noble spirits,
Like blest angels, to the poor.

Grateful prayers and tears were offered,
Wheresoe'er their presence came ;
Blessings followed all their footsteps,
Such as bless not those of Fame.

When the New Year morn was dawning,
Many costly gifts were spread
In the mansions of the wealthy,
Gifts that only wealth can shed.

But the truly blest and happy,
Were the children of the poor,
Who the night before lay shivering
On a cold, bare, hovel floor.

But kind heaven, in love and mercy,
Had its guardian angels sent,
Who with fuel, food, and plenty,
Filled each dwelling with content.

What a wealth of blissful feeling,
In a generous heart is found ;
Then how happy was that New Year,
By such deeds of mercy crowned.

Let the widow, poor, and orphan,
Ever share your bounteous store ;
For the Lord will sure repay you,
What ye give unto the poor.

Happiest of the happy thousands,
At that New Year's rising sun,
Were these warm, true-hearted Masons,
Who love's work so well had done.

SOCIETY.

Man, like the generous vine, supported lives :
The strength he gains is from th' embrace he gives.
On their own axis as the planets run,
Yet make at once their circle round the sun,
So two consistent motions act the soul ;
And one regards itself, and one the whole.
Thus God and Nature link'd the general frame,
And bade Self-love and Social be the same.

[POPE.]

HAYDN THE MUSICAL COMPOSER—HIS LAST DAYS.

On the evening of a day in the beginning of April, 1809, all the lovers of art in Vienna were assembled to witness the performance of the oratorio of the "Creation." The entertainment had been given in honor of the composer of that noble work, the illustrious Haydn, by his numerous friends and admirers. He had been drawn from Gunpendroff—his retreat in the suburbs, the cottage surrounded by a little garden, which he had purchased after his retirement from the Esterhazy service, and where he had spent the last years of his life—to be present at this species of triumph. Three hundred musicians assisted at the performance. The audience rose *en masse*, and greeted with rapturous applause the white haired man, who, led forward by the most distinguished nobles of the city, was conducted to the place of honor. There seated, with princesses at his right hand, beauty smiling upon him, the center of a circle of nobility, the observed and admired of all, the object of the acclamations of thousands,—who would not have said Haydn had reached the summit of human greatness, and had more than realized the proudest visions of his youth? His serene countenance, his clear eye, his air of dignified self-possession, showed that prosperity had not overcome him, but that amid the smiles of fortune he had not forgotten the true excellence of man.

"The Creation," the first of Haydn's oratorios, was regarded as his greatest work, and had often elicited the most heartfelt applause. Now that the aged and honored composer was present, probably for the last time to hear it, an emotion too deep for utterance seemed to pervade the vast audience. The feeling was too reverential to be expressed by the ordinary tokens of pleasure. It seemed as if every eye in the assembly was fixed on the calm, noble face of the venerated artist; as if every heart beat with love for him; as if all feared to break the spell of hushed and holy silence. Then came, like a succession of heavenly melodies, the music of the "Creation," and the listeners felt as if transported back to the infancy of the world.

At the words, "*Let there be light, and there was light,*" when all the instruments were united in one full burst of gorgeous harmony, emotion seemed to shake the whole frame of the aged man. His pale face crimsoned; his bosom heaved convulsively; he raised his eyes, streaming with tears, towards heaven, and lifting up his trembling hands, exclaimed—his voice audible in the pause of the music—"Not unto me—not unto me—but unto Thy name be all the glory, O Lord."

From this moment Haydn lost the calmness and serenity that had marked the expression of his countenance. The depths

of his heart had been stirred, and ill could his wasted strength sustain the tide of his feeling. When the superb chorus at the close of the second part announced the completion of the work of creation, he could bear the excitement no longer. Assisted by the Prince's physician and several of his friends, he was carried from the theatre, pausing to give one last look of gratitude, expressed in his tearful eyes, to the orchestra who had so nobly executed his conception, and followed by the lengthened plaudits of the spectators, who felt that they were never to look upon his face again.

Some weeks after this occurrence, Manuel, who had sent to inquire after the health of his infirm old friend, received from him a card, on which he had written, to notes of music, the words expressive of decline, "My strength is gone." Haydn was in the habit of sending about these cards, but his increased feebleness was evident in the hand writing of this; and Manuel lost no time in hastening to him. There, in his quiet cottage, around which rolled the thunders of war, terrifying others but not him, sat the venerable composer. His desk stood on one side, on the other his piano, and he looked as if he would never approach either again. But he smiled and held out his hand to greet his friend.

"Many a time," he murmured, "you have cheered my solitude, and now you have come to see the old man die."

"Speak not thus, my dear friend," cried Manuel, grieved to the heart, "you will recover."

"But not here," answered Haydn, and pointed upwards.

He then made signs to one of his attendants to open the desk and reach him a roll of papers. From these he took one and gave it to his friend. It was inscribed in his own hand—"Catalogue of all my musical compositions, which I can remember, from my eighteenth year. Vienna, 4th December, 1805."

Manuel, as he read it, understood the mute pressure of his friend's hand, and sighed deeply. That hand would never trace another note.

"Better thus," said Haydn, softly, "than a lingering old age of care, disease, perhaps of poverty! No—I am happy. I have lived not in vain; I have accomplished my destiny; I have done good. I am ready for thy call, O Master!"

A long silence followed, for the aged man was wrapped in devotion. At length he asked to be supported to his piano; it was opened, and as his trembling fingers touched the keys, an expression of rapture kindled in his eyes. The music that answered to his touch seemed the music of inspiration. But it gradually faded away; the flush gave place to a deadly paleness; and while his fingers still rested on the keys, he sank

back into the arms of his friend, and gently breathed out his parting spirit. It passed as in a happy strain of melody!

Prince Esterhazy did honor to the memory of his departed friend by the pageant of funeral ceremonies. His remains were transported to Eisenstadt, in Hungary, and placed in the Franciscan vault. The Prince also purchased, at a high price, all his books and manuscripts, and the numerous medals he had obtained. But his fame belongs to the world; and in all hearts sensible to the music of truth and nature, is consecrated the memory of Haydn.

POPERY vs. SECRET SOCIETIES.

BY THE EDITOR.

Our attention has been called to this subject by an article in "The Token," a paper devoted to the interests of Odd Fellowship, and published in Pittsburgh by Bro. Alex. B. Russell. The Token has an extract from a Catholic paper published in Pittsburgh, as follows :

"The Church has condemned *every secret society*, no matter *what may be its object*.

"A Catholic who joins the Odd Fellows, or any other secret society, has lost the grace of God, and is no longer within the pale of the Church.

"When a Catholic joins one of these secret societies, the grace of God forsakes him, and he can no longer be considered a member of the Church.

"It is to be feared that the majority of Catholics who join these secret societies, in a short time become infidels."

In noticing the action of the Catholic Church, or doctrines promulgated through the Catholic press, one thing should be remembered,—the Church, in action and opinion, is a *unit*; the voice of one is the voice of the whole: the sentiment of the Church, as expressed by the Bishops, Priests and papers, is but an echo from St. Peters at Rome. No Catholic dare publish a paper without the sanction of his Bishop; and consequently the paper must speak the sentiments of the Church—the Bishop—the Pope. Hence in these slanderous attacks upon Freemasonry, and its individual members, we hold the Church of Rome responsible. We speak not in behalf of the Odd Fellows or any kindred benevolent associations—they are fully able to take care of themselves,—but we speak as a *Mason* and for *Masons*. We speak as a *Free Mason* and a *free*

man, born under *Freedom's flag*, a native and "to the manor born." We speak in self-defence because we are in a Protestant country, and therefore *dare* speak. If we were in Italy, or Spain, or France, or Austria, or in any other country where the Catholic Church held in its corrupting grasp the action of the State, we should not dare to utter a word, even in self-defence. But neither the Grand Duke of Tuscany, nor any of his co-laborers in infamy, as the tools of the Holy (?) Church, can go beyond the limits allotted them by Providence. The most they can do is to train up priests, and imbue them with their own sentiments and spirit, and then transport them to our free country, to slander and vilify the purest names in American history! By this means they hope to implant the abhorrent and abominable sentiments of the Church of Rome in the minds of our youth, and thus gradually win them over to the influence and obedience of Priest and Pope. Let us notice the sentiments in this extract.

1. "The Church has condemned *every secret society*, no matter *what may be its object*."

By "the Church" is doubtless meant the Roman Catholic Church; but if so, the assertion as to its having condemned "every secret society" is not true, and the priestly writer knew he was penning a falsehood when he wrote it. How many secret societies are *now* existing in the Church of Rome,— "wheel within wheel," fostered and nourished by that gigantic reservoir of tyranny! Where are the Jesuits? Are not they a secret society? And are they not sheltered and encouraged by the Church of Rome? Again, look at the conclave of Catholic Bishops. When they met in Baltimore a few years ago to transact some business for the Church, we read that all, even of the Catholics, were excluded but the Bishops; and so fearful were they still that some eves-dropper would learn the nature of their secret doings, that they communicated with each other only in one of the dead languages! Every body knows that the proceedings of the Cardinals in the election of a Pope are secret, quite as much so as the labors of a masonic Lodge; and yet these are the very instruments of the Church—the means by which she perpetuates her being. The Roman Church condemn secret societies! Why it is made up of secret societies from beginning to end! Take its associated secrecy away

from it, and there would be nothing left but a mammoth skeleton, destitute of vitality or power. So much for No. 1.

2. "A Catholic who joins the Odd Fellows, or any other secret society, has lost the grace of God, and is no longer within the pale of the Church."

It may be necessary to understand the use of words when we have to do with Catholics. Grace, means "favor;" and according to Catholic notions the Pope is God's vicegerent on earth. His voice is the voice of God; his acts are the acts of God; whatever he binds on earth is bound in heaven; and whatever he decrees in Rome is ratified on high. He has been called "My Lord God the Pope." Now the grace or favor of God, is the grace or favor of the Pope; and any one of the Catholic brotherhood who loses the favor of the Pope cannot, of course, remain longer as "a member of the (Roman Catholic) church." He would be cursed by the Pope and his Cardinals, by Bishop and Priest, with "bell, book, and candle." His family would be cursed, his business, his friendships, his faculties, his enjoyments—all would be cursed. On every thing that pertains to him, on all that he has or hopes for, in the present life or the life to come, would rest the profane maledictions of the Roman priesthood! No wonder he can no longer be considered a member of the (Catholic) church. If he were in a Catholic country he might as well be out of the world,—aye, had *better* be in the quiet grave. The instruments of the church would follow him "through every lane of life," and if they did not shorten his pilgrimage, would render it miserable. As an evidence, I refer to "Kirwan's Letters," to prove the truth of what I have said. Let any one read the statements made by that eminent man, and they will be able to appreciate the tender mercies of the church toward those who lose the *favor* of the *Pope*.

3. "It is to be feared that the majority of Catholics who join these secret societies, in a short time become infidels."

Poor fellows, we really feel a degree of compassion for this miserable witless echo of an ignorant Bishop of the city of Rome. He fears his Catholic friends will become Infidels, if they become Freemasons or Odd Fellows. Well, we can quiet his fears in one respect; so far as the writer of these lines has the power, no Roman Catholic shall, hereafter, become a Free-

mason. We do not believe they are fitted by education or habits—in mind or morals—to become Freemasons; and so far as we have the power, not another one shall risk the displeasure of the Pope, and peril his interests for the present and the future, by becoming a Mason. We will say no to every application of the kind; and a no in some places is winged with power.

But it requires a good deal of patience for an American, whose birth-right is on this soil, and under these heavens; and over whom has floated from childhood the “flag of the free,” with its glorious stars and its more glorious motto; and who has been accustomed to believe this a Protestant country, and felt that much of its very freedom is attributable to the elements of Protestant christianity, scattered through the social and civil fabric;—it requires patience, I say, in such an one to hear these institutions slandered. It requires forbearance in one who is a native of the land of Washington and his associated heroes, to be quiet while that WASHINGTON is sneeringly and contemptuously called an *infidel*. Washington and Warren, and Lafayette and Marshall, and *many like them*, on whom the hopes for freedom to worship God were hung, and to whose noble “Declaration” and their determination to maintain it against the world, our fathers clung “as they clung to the promise of God”—those men infidels? Who says it? *A foreign Priest of the Catholic church*, imported into this free air, and permitted to walk on these free shores, *utters this base slander*. While in the enjoyment of that very freedom for which Warren laid down his life on Bunker Hill, this foreign tool of a foreign Prince, utters the foul lie that Warren was an infidel! That Washington, whose name stands first on the list of patriots, and who was not ashamed to acknowledge himself a christian,—that the pure minded Lafayette, and the noble Marshall,—that these men were infidels! The Catholic paper says so, and it but echoes the voice of the Priest, and the Bishop, and the Pope.

But we will leave this imported slanderer to revel in his own corruption; simply remarking, that what he has said in relation to Masonry in the above extracts, is *false*, and we have no doubt that he *knew* it to be a falsehood when he wrote it. We have borne this kind of impudent attack from these priests of a corrupt church, and of foreign growth, long enough, and shall

be silent no longer. We are aware, if they had us in their European dominions we should not dare to utter a word in reply: but we live in the land of Washington, and we can speak in self-defence. We live in a land where the Lodge can be held, unmolested, and where the Bible is free. Thank God,—and the old hero-Masons of the Revolution.

If the reader wishes to know the influence which the Catholic church has upon society, let him read the following burning truths. They were recently uttered by the eloquent Meagher, himself a Catholic, and the countries of which he speaks are all Catholic but our own. He had just returned to New York from a tour in the West when he spoke as follows:

“Austria—the whole German family—tongue tied; the Rhine stagnant in her bed! Poland, still the Niobe of nations, and her estate and children cut up and parcelled out among the robbers; Hungary, with the knife at her proud and beautiful neck; Italy, locked in the sculptured sepulcher, and a profane soldiery keeping watch upon it; France, grimacing in a masquerade, the glare of which binds men to crimes of which it is the senseless and reckless carnival; Ireland, her people decaying and disappearing faster than the ruins, even, which a ruthless civilization has yet left standing on the soil. Where can the eye that scans the history of this day turn with joy—without grief—without despair—unless it be to this great Commonwealth, the power, the progress, the immensity of which is mapped out in those mighty waters of the West, from which I came but yesterday.”

NOTES BY A TRAVELING FREEMASON.

SOUTH ALDEN, N. Y., November 22, 1853.

DEAR BRO. MOORE—The receipt of the Review for this month reminds me of a duty which I owe the Craft—namely, of contributing towards their entertainment, through your excellent periodical. For the last few months I have been more than usually located, and have not had the opportunity (as I could have wished) of traveling among the Craft. I have been ruminating on my masonic history and traveling, and some incidents came up to my recollection, which may be amusing, and of interest as elucidating the advantages of being one of the sons of light. About the year 1847 I had occasion to visit New

York, and had for my companions some few merchants from the neighborhood where I then resided. None of them were Masons, but on the contrary were sceptical as to the propriety or benefit of the Order. In passing, by the cars, from Rochester to Albany, a little incident occurred which brought my masonic knowledge into play, and I used it, as you will see by the sequel, to good account. It was early in the spring, and the weather was yet cold. I sat near a window which I had kept closed; on the seat in front of me sat a tall, yankee-looking down easter, who felt that the region of western New York was "a leetle too hot" for him, and without ceremony made an effort to raise the window near where I sat. I objected to his doing so; but he looked upon me as if he would swallow me, neck and heels, for you must know that I am one of the short breed. He opened the window—I closed it—he made the second attempt: now, said I, in my mind, for masonic knowledge. I immediately got upon my feet, the car was well filled with well looking men, and I made intimations of my position in language which, to a craftsman, carries force with it, and immediately I discovered a numerous "recognition." I felt safe: I knew where I was, and at once addressed my annoyer in language like the following: Sir, I am a stranger as you may suppose, but yet am among friends who are ready to avenge any wrong which may be done me; and if you wish for evidence of the fact, look round and you will see my friends on their feet. When lo! there arose many who recognized the "masonic call," and help was at hand if required. This put my quondam friend to flight,—he went out on the platform and moved to another car. On arriving at New York I frequently talked over this affair with one of my traveling companions, who lodged in the same room with me while there, and he said he could not divine how I could have made myself known under such circumstances.

While in New York another incident occurred still calculated to elucidate my masonic history. My friend had some long-standing transactions with a gentleman in the city, and for some years failed to have the account adjusted, deeming the claim or demand in some respects unreasonable. He wished me to accompany him to this gentleman's office for an interview, as he feared that there might be some contention, and he

wished me to be present. I went, and on being introduced ascertained that this gentleman was a brother. The parties immediately introduced their business transactions, and warm words ensued. I interferred and proposed that both parties abide my decision. My masonic gentleman at once consented, so did my traveling companion. I gave what I considered a fair one, and both consented; the account was settled, and the parties were separating, when my traveling friend wished to enquire if this gentleman and I had not been previously acquainted. He was informed in the negative: then, said he, you must be a Freemason? Decidedly so, was the reply, and to that fact you owe the settlement of this unhappy affair.

On leaving New York our next route was for Montreal, in Lower Canada. We had to take passage in one of the splendid North River steamers for Albany. My friend and I were in possession of some considerable amount of money, and it was our desire to obtain a state room where we could be to ourselves. On reaching the boat my friend learned that the rooms were all engaged, and he appeared to be quite disappointed. I then offered to try my hand with the "Captain," who was in his office. I presented my hand at his *window*, where tickets are usually obtained. He saw in the manner of my presenting him with funds to pay for our passage what I wished, and designed, he should see. "Captain," said I, "I want a state room for my friend and myself, and I know you will not refuse me. He looked over his list of rooms—"why," said he, they are all engaged; but, nevertheless, I think your claim is such that I cannot refuse you. Here is the key of W, I think you will find that a comfortable room, I am glad to be able to accommodate you." Here my friend had another proof of the advantage of masonic association, such as called forth from him expressions of admiration and respect.

We arrived next morning at Albany, stopped to breakfast at the house of an eminent Brother, and we recognized each other as Masons on our first interview. My friend, here also, was again given another proof of the advantages of the Order. I addressed the good proprietor of the hotel and informed him that "we desired breakfast, that my companion was a jolly Englishman, who loved good eating, and that I had informed him on seeing you, that you were a Freemason, and that he

might be sure of good fare. Am I not right, sir?" "Yes," was the reply, "I am a Freemason, and Representative of the G. L. of — to the G. L. of —; there is my Diploma," pointing us to a framed document which hung in his office. Then the old question was again put by my traveling friend, "Were you not previously acquainted with my companion in travels?" "No, sir. I never saw either of you before, to my knowledge; but I know he is a Mason."

These incidents made impressions upon the mind of my friend which eradicated all his skeptical notions in regard to our Order, and I have heard him since, speak in very favorable language of the Institution. Many such occurrences have befallen me in my history, and they have endeared to me our valued and revered Institution. The parties in these transactions are all alive. I withhold names—this may meet some of their eyes. Ever yours, fraternally,

VERITAS.

THE NEW YEAR AND ITS WORK.

BRO. MOORE:—The year begins with January, and it forms a very convenient starting point in all the great enterprizes of life. It is the commencement of the year; and it is a most suitable and convenient time for a change of business, or to start afresh in business, or to begin a new undertaking. The merchant balances his books and makes his settlements to January; and, correcting what he deems wrong in the manner of transacting his business heretofore, he begins his reckoning anew, and expects a more pleasant voyage in the future, and a safe and quiet anchorage in the end. So, also, with the farmer. The year is ended, the crops are gathered, the profits, if any, are counted, and the business of the past is closed and finished: from this point he begins anew his labor and his life. All men who properly appreciate the objects of life, and are looking forward to the noble distinctions of another world, are likely to make New Year a landmark in the voyage of life. The past with its omissions and derelictions is recalled and carefully examined. If he has been sailing upon a wrong tack, he alters his course; if he has made too much lee-way, he corrects his reckoning and provides against a like error in the fu-

ture. In short, he tries to discover, and correct, every thing that may have been wrong, and then trims his vessel, and flings his canvas to the air, and prays Heaven for a propitious breeze. The present is regarded in its influence upon the future; and the great object of life lies in that future. Away over the sea, yonder, there is a calm and tranquil harbor, where storms never visit, and life is perpetual youth, and "this mortal puts on immortality," and man becomes an angel—nay, beyond and above the tallest seraph of the skies, he becomes *more* than an angel. And it is for that "blest abode" he sighs on this eventful New Year's day. No wonder he settles up the past with a careful eye, and prepares for the future with extraordinary caution. That future is pregnant with everlasting happiness: he *should* be careful that the priceless freightage is not wrecked and lost ere the safety and tranquility of the harbor is gained. Listen to the past as to the instructions of experience: guard well and carefully the future, for there all thy hopes are centered.

Most of the Lodges in the United States elect their officers either in November or December, and instal them on or near St. John's day—27th of the latter month. A few only elect officers twice in a year, as it is found that a Lodge does not prosper so well by a frequent change of officers. And here, Bro. Moore, permit me to venture a remark. Officers were created for the benefit of the Craft in general, or the Lodge in particular. They were created for the good governing and better working of the Lodge, not to gratify the ambition of any aspiring brother. There *must* be office holders among us, but there should be no office seekers. These official duties should be laid upon those who, by their superior industry and skill, are best qualified to discharge them properly; and, both in subordinate and Grand Lodges, official trust and duties should come unsought and unsolicited. I fear there is, at present, too much of a desire prevalent to fill offices,—each one is ambitious to become an officer, and if he can only see a letter or two added to his name, his ambition is gratified. I have known, recently, young men come up to the Grand Lodge for the *first time*, and bring a recommendation with them for office! They should have staid at home a few years, and studied Masonry, and conned over their lessons of wisdom, and been content to work their way up to official distinction.

I have long believed, that a too frequent change of officers is not promotive of the prosperity of a Lodge or Chapter. Six months is too brief a period of service. An officer can scarcely get *the hang* of his duties or of his place, before his time has expired and they must give place to another. At the end of six months he is just becoming qualified to discharge his duties with advantage to the Craft, and I can see no good reason why he should then go out of office. If the office was made to gratify the lofty aspirations of ambitious brethren, then, perhaps, it would be well enough to make a change as often as possible, and thus let all be gratified. But it is the general good of the Craft that should be considered: the prosperity of the Lodge and the usefulness of Masonry, not the gratification of any particular individual. But perhaps I have said enough on this subject, as I *may* be treading on some of your readers' toes. However, truth has nothing to fear; let it be spoken in kindness and none need complain.

I referred to the first of January—the beginning of the year. The *official* year of most Lodges begins a few days previous to New Year,—say 27th of December. On that day the officers which had been elected at the preceding stated meeting were installed into office, and the Lodge (or Chapter) is now organized for the labors and duties of another year. I wish I could hold a little converse with that newly elected Master. I should like to know how he feels in his new situation, and in what light he views his responsibility. If he has looked upon a position in the East as an object of ambition, and has sought and obtained it merely to gratify his desires of preferment, he had better lay aside the Jewel at once, tender the mallet to his next in official rank, and retire from so responsible a position. He has been laboring under a serious mistake. Because he could paddle a canoe on a mill pond he has thought he could navigate a ship across the ocean. He is mistaken, and unless he has wise and judicious counsellors he should at once decline the effort.

It is no boy's play, Bro. Moore, as you well know, to preside over and govern a Lodge—properly. The new Master may be able to *open* a Lodge and *close* it; he may be able to preside in the administration of our rites, and yet not be competent to preside over and govern a Lodge with propriety. I have now

a man in my eye who can repeat verbatim every thing pertaining to our rites and ceremonies; and yet outside of that mere routine he has not studied, much less learned, the alphabet of Masonry. As long as the machinery runs smoothly, each part performing its allotted duty, all is well; but let any thing get out of order, or some part fail in discharging its important functions, and he stands dismayed, unable to advance and fearing to retrace his steps. Such a brother may be called a fair weather-sailor; he can stand at the helm and guide the vessel while a fair and moderate wind wafts him on to a secure harbor. But let a sudden squall arise, the wind shift and come dashing down from another quarter upon his trembling vessel, that vessel will be wrecked, or other hands must take the helm and other lips dictate the orders. So with a brother who understands simply the rituals of Masonry, and nothing more. He can get along while all goes smoothly, but when the time of trial comes he is found incompetent to the task imposed, and the Lodge must suffer. It will be well if the reputation and usefulness of the Craft does not suffer also.

The Master of a Lodge should know, *well*, his duty—all his duty. He should have closely studied the rituals, the laws, the history, the spirit, the objects and genius of Masonry. This is not a task to be accomplished in a week—a month—a year. It will require much time and labor, patient research, and severe and careful investigation. And these lessons must be learned, and well learned; for he will need them all when the Lodge is placed under his control. He should also know what are his own prerogatives—his rights and duties, and privileges. The successor of a King, he must learn to govern with mildness and moderation; holding supreme command, he must be careful to keep himself within the By-laws of his Lodge, and the Rules and Regulations of the Grand Lodge. In many cases his will is law; yet that will must be kept out of sight,—for a request will secure a more willing obedience. In the exercise of his inalienable rights, he must be careful not to trench upon the rights of inferior officers or the private members of the Lodge. And he must, at the same time, guard the supreme law against encroachment from any quarter. For instance: The supreme law of Masonry forbids us to admit an atheist or libertine among us. The Master should see that the

law is not violated ; and though an atheist or libertine should have been accepted by the Lodge, in the absence of the Master, and the candidate be waiting admission, if the Master *know* that he is an atheist, or a libertine, he should state it to the Lodge, and if they still persisted in adhering to their former decision, the Master should interpose his supreme authority and prevent the violation of a fundamental law of the Order. For that purpose he is placed there, and he should have the knowledge and the courage necessary to meet the emergency. The same rule holds in regard to admitting a woman, a blind man, or a man deprived of his arm or other limb. When such cases are presented, and the members throw wide open the door, the Master should know his duty, and dare to do it. Bro. Moore, I can find men who were made Masons though entirely blind, and had been perhaps from infancy—certainly for years. Again, I some time since met a brother in the Lodge whose right arm was off near the shoulder. Upon inquiry I learned he was made while in that condition, and by a Lodge in Ohio. Now a Master who presides at the initiation of a blind man, or a man with but one arm, or an atheist, &c., is not fit to be Master. He may be an adept in the rituals, but he is a novice in the principles and laws of Masonry ; he may understand its language and be able to repeat it with the accuracy of a machine ; but he knows little of the genius, the nature, or the objects of the Order,—he knows nothing about his responsibilities to the Craft, or the prerogatives which attach to his office. Such an one should never be entrusted with “supreme command.” There is danger in such experiments.

But I intended Bro. Moore, to hold a fraternal chat with some newly installed Master, and perhaps give him the benefit of some experience ; but I find I have rambled around so much, that I have filled my letter with detached thoughts that seem all in disorder. If, however, you think any benefit can be derived from it, you may print it, and I will hold my conversation hereafter. Probably the good Brother will feel easier in his mind a month hence, and be more ready to listen to the blunt, but honest and fraternal advice, of

AN OLD PAST MASTER.

SHORE OF LAKE MICHIGAN, NOV. 30, 1853.

A BROTHER'S GRAVE.

BY BRO. E. W. H. ELLIS.

I.

We stood by our Brother's grave,
And the winds went whistling by,
While ashes to ashes once more we gave,
And the tear bedim'd each eye.

II.

We lower'd that manly form,
To his silent resting place,
For the heart that once beat high and warm,
Was still, in that iron case.

III.

The Lambskin was on his bier,
And the fadeless Evergreen,
And we gave a sigh and a burning tear,
As we turned from that solemn scene:

IV.

Yet hope and joy were there,
For we thought the hour should come
When the sov'reign Master should appear,
To welcome our Brother home.

V.

In a brighter, purer land,
A land of Joy and Love,
By Faith we saw that Brother stand,
In the Master's Lodge above.

INDIANAPOLIS, Nov. 27, 1853.

SUBSEQUENT REJECTIONS.

F——, Ind., Nov. 17, 1853.

BRO. MOORE—Allow me to call your attention to a practice which I find prevails, to a considerable extent, among our Lodges and Chapters, and which I think is not in strict harmony with the spirit of Freemasonry. I allude to the practice of rejecting a candidate after he has received one or two degrees; or, in the Chapter, after he has received the Mark, Past, or M. Excellent. It seems to me that a petition is generally for the degrees conferred by that body, whether it be a Lodge or Chapter, and by conferring the first in the series, there is at least an implied understanding that the candidate shall have the whole of them. Now, Bro. Moore, is it right to confer upon him a portion of what he petitions for, and then refuse the rest?

You will oblige many of your readers, here and elsewhere, by giving us your opinion. Fraternally, A. M. G.

Our querist is right in one respect. When a person applies to a Lodge, he does not apply for the first, or the first and second-degrees; but the understanding is that he desires to be made a Mason, and receive such degrees as will place him on a level with other members of the Lodge, entitled to all the rights and privileges of a member of the mystic brotherhood. So, also, when an application is made to a Chapter. It is not for one, two, or three degrees; but "for the degrees of Masonry conferred by your Chapter," or, "over which your Chapter has jurisdiction." It is universally understood that the petitioner comes to be made a R. A. Mason; and that he has no idea of stopping short of that point. Nay, did he for a moment dream that he should only receive a part, and not the whole of the degrees, he would be very far from sending in his petition. He would much rather remain where he is, and have none, than to have a favorable answer to his request for "the degrees conferred in the Chapter," receive one or two of them, and then be refused farther progress.

Still the *right* and the *power* to arrest the progress of the petitioner at any stage is possessed by each member of the Lodge or Chapter; and it is important that it should be, for there are cases where the right must be exercised or the Craft must suffer. We think it should be carefully borne in mind by the members of a Lodge or Chapter, when considering a petition, that it is for *all* the degrees conferred by that body, and not merely for one or two—and decide with reference to that fact. In view of all the principles involved in this question, we think the following will cover the whole ground:

1st. A candidate, after being accepted, and having received one degree, should not thereafter be rejected for a cause known to exist at the time of his original reception.

2d. That he should be rejected for a good cause which, though existing, was not known to the members at the time his petition was first acted upon. If that cause would have been sufficient to exclude him, if known before he was balloted for the first time, it should still exclude him, and his progress ought to be arrested at the very next opportunity.

3d. There are other reasons which ought to arrest the progress of the individual whenever they are discovered, but which *cannot* be known until after the candidate has received at least one degree. We allude to an inability on the part of the candidate to appreciate the teachings of Masonry. If the candidate has not capacity to fathom the mysteries that are being unfolded to him, it is folly to proceed in the task. He will never know enough about Masonry to love it, and of course it can be of no use to him. The proceedings, then, should cease at once.

Who has not been pained by seeing candidates passing through the degrees as insensible to the sublime beauties that are being revealed, as a log of wood or an irrational animal? All of us have witnessed such exhibitions, and have wished ourselves away. Either the candidate had not the capacity to understand what he saw and heard, or else he did not desire to;—in either case he should be rejected at the next opportunity. Also, where a candidate refuses to make suitable proficiency in a knowledge of the previous degree, or where he has not the ability to acquire a knowledge of the rituals, his further progress should be promptly arrested.

We think the case is now plain. The candidate asks for all the degrees conferred by the body to which he applies. The petition should be considered with reference to that fact. If he is accepted and admitted to the first degree, he should be allowed to go on, unless something is discovered subsequently that should act as a bar to his progress, and which was either not known, or did not exist at the time his petition was acted on. If he is found able to appreciate the sublime truths of Masonry, and enters into the study of it with becoming zeal, he should be allowed to receive *that for which he asked*, and of which the favorable action on his petition, and the conferring of the first degree upon him, declared him to be worthy.

[ED. REVIEW.]

THE YOUNG VOYAGERS:

OR, PILOTED BY PROVIDENCE.

The following, from Gleason's Pictorial, is probably fiction; yet it is so well conceived, and so well written, that it will reach and melt the heart as though it were all true—as it *may* be. We copy it for the effect it has; and if the reader wishes to enjoy the luxury of a *tear of joy*—a tear that seems to come welling up from the deep fountains of his heart—let him read the brief story through.

[ED. REVIEW.]

“Come, Anne, come, Jenny—sisters. Come aboard my ship, and we'll have a jolly nice sail this afternoon. I'll be a sea captain like my father, and show you how he sails that great packet ship across the ocean. Come, girls, get in—Anne you shall be my mate, and little Jenny shall be cook and steward.”

The speaker was a handsome, fair haired, rosy-cheeked boy, with bright, laughing, blue eyes, about ten years old, who, during his address, was busily engaged in rigging the mast and sail to a ship's launch, which was made fast to the beach in one of those secluded, picturesque little coves, or inlets, with which the south shore of Long Island, between Fire Island and Rockaway, is so plentifully indented.

The boy's companions were two little girls of eight and six years, beautiful as angels, and so exactly like their brother in every feature,

that they seemed as perfect copies—all but the long, sunny ringlets—of his exquisite face.

Anne, the elder girl, bounded lightly into the boat at her brother's first invitation and began assisting him about the sail. But little Jenny—who was tugging along a great basket, filled with pies, sweet cakes and fruits, which they had brought from a beautiful cottage not far off, for a little picnic dinner—hesitated and held back in silence, till her brother urged her again to get into the boat, when she began to argue with him thus :

“O, Willie, don't let us go in the boat to-day ! There is so much wind, and we might be——”

“You are a little coward, Jenny, to be afraid,” interrupted the young captain, impatiently. “It's the pleasantest day we have had in a month; and it's so late in the fall, that if we don't go to-day, I'm sure we shall not get another chance this year. Come, Jenny, don't be frightened—jump in !”

“O, I'm not at all afraid, brother.” And child as she was, little Jenny's cheeks glowed, for a few moments, with a deeper vermillion tint, at the implied question of her courage by her brother. “I'm not in the least afraid, Willie. But you know mother has often told us we must not go in the boat when it blows hard; all I'm afraid of is disobeying her.”

“Then you may come into the boat without fear, sister; for mother told me I might sail this afternoon, not five minutes before we left the house.”

“Yes, I know that, Willie; but that was two hours ago, when it was almost calm. It blows a great deal harder, now, and I am sure mother would not like for us to go away from the shore in the boat when there is such high wind.”

“O, nonsense, Jenny; I have been all about the cove when it blew a great deal harder than this. Mother, you know, says I am the best sailor along the coast, and just as well able to judge when the weather is fit to go on a cruise as she is. Come, sister, we can't get drowned, for the water is so shallow now at ebb tide, and with this west wind, that we could wade anywhere about the cove.”

Thus persuaded, Jenny passed her basket to her brother, and then clambering into the boat herself, she took a seat beside Anne, in the stern sheets, and soon the launch was under weigh.

She was a great, heavy, clumsy boat—as all of her class usually are, with a single lug sail of heavy canvass, altogether illy calculated for a pleasure craft. But little Willie Walton managed her with consummate skill, for so young a commander, and they had made several stretches across the cove, when, as they were passing the inlet that opened out seawards, Anne's eyes rested upon the bright, blue waves of the Atlantic, far out beyond the discolored water along the coast, and clapping her hands with a sudden ecstasy of infantile joy, she exclaimed :

“O, Willie, Willie ! Let us go out there and sail on that beautiful blue ocean ! Won't it be grand ? So much prettier than this little, dirty cove, with the bare sand banks all about us.”

Willie sprang to his feet, and, gazing out into the offing, his bright eyes lit up with the enthusiasm caught from his sister's words, and he instantly replied :

"We'll go out there, and have a glorious sail—just like the great ships and steamboats that we see go by."

"O, don't go out there, brother!" interposed little Jenny, her cheek growing pale as the delicate lily: "Don't go, Willie! Mother will be angry with us."

"Mother will do no such thing, Jenny. She will be proud of us, to think we have been out on the ocean all alone. I can easily come back with the flood tide, that'll soon be setting in." And, without farther argument, the reckless boy put his helm up, eased off the sheet, and away out through the inlet, towards the line of blue water outside, went the launch, hurried along before the strong breeze, which, added to the strength of the last quarter ebb, bore her away at a speed that soon sunk the yellow sand ridge to a mere line along the margin of the wide ocean, and the white cottages with the Venitian blinds, into toy houses dotted with bright green specks. The colored water—which appeared from the cove only like a narrow strip dividing the white surf from the deep azure of the ocean beyond—expanded into a broad belt of several miles in width. But with the fine breeze and strong outset of the tide, the boat sped on; while the novelty of their position, and the natural excitement induced by it, caused the time and space to fly unheeded by the young voyagers, and a sudden dread came upon them, as, having gained the blue water, they looked back towards the shore and saw hills, fields, houses and orchards, blending, growing indistinct, and fading away in the distance. There was a sense of lonely, utter helplessness, suddenly shadowing their bright visions; and there was a world of pathos in little Jenny's sweet low voice, as she laid her hand gently upon her brother's arm, and looking up in his eyes, whispered:

"O, Willie, let us go home. Mother would feel very bad if she knew we had come away out here."

Willie bent down his head and kissed his sister's fair pale cheek, as he replied:

"We will go back home, Jenny, I was naughty to come off so far from the land. But don't cry, sister. I am very sorry. Don't blame me—I couldn't help it; I do love the sea so much." "No, we won't blame you, Willie, only let us hurry back; for see, yonder is a black cloud coming up in the west, and I am afraid if we do not—"

The child's speech was interrupted by a groan of anguish from her brother, whose eye, for the first time, had been directed towards a bank of dark murky clouds heaving up in the western board, by his sister's remark: and at the very instant that his vision first rested upon the black pall, a chain of brilliant, zig-zag lightning rose, quivering along its upper edge, and a few moments later, there came to their ears the low muttered roar of far off thunder.

The young captain had hauled his little vessel by the wind, but the clumsy thing lay broad off under her ill-fitted sail. Besides, the wind, which she had scarcely felt while running off before it, had now increased so much that she heeled over till there was great danger of her capsizing, to prevent which, Willie, assisted by his two sisters, set about reefing the sail.

This was soon accomplished, and again the boat was steered as close as she would go, which at best was little better than eight points, so that

with her great lee way, Willie soon found, that in spite of his utmost skill, his craft was drifting rapidly out to sea.

Nearer and nearer rolled on the embattled legions of black storm clouds; louder came the fearful thunder crashes; more vivid gleamed the red lightning's flash; wilder the shrieking gale swept by, howling and screaming dread notes of terror to the young voyagers. The water—which in with the land was quite smooth—began to heave up in huge foam-crested waves, here and there all around them, curling over and breaking all feather-white in long lines of snowy, hissing spray. Great round drops of rain came pattering down in the water and pelting on the thwarts and gunwales of the boat, with a sharp, clicking noise that smote startlingly dismal on the ears of the three little ocean wanderers.

Young as he was, Willie retained in his mind much of what he had heard his father relate at various times, in regard to the management of a ship in a gale; and the knowledge which he had thus gained in theory, now stood him in good stead. He had heard of keeping a ship before it in a squall, and of scudding in a gale—and the dull-sailing, clumsy boat, was his ship. The theory which he had learned, he proceeded to put into practice; and when the first mad gust of the yelling tornado fell upon the launch, she was going off dead before the wind—otherwise her sail would have been blown away, or she would have been swamped in an instant. As it was she went flashing on through the wild storm and screaming surges, scudding away, right out into the mighty wilderness of waters.

Ten, fifteen minutes went by, and still the war of elements went on in all their terrible fury; and still the brave little fellow stood there at the helm, bare headed, his cap blown away, his clothes dripping with water, and, steady to his purpose, steered his tiny bark on and away, before the fierce, howling blast.

Once, only, he faltered; and that was when the launch quivered for a moment, on the crest of a mighty surge, and then went reeling and plunging, standing almost on end, down into the hissing vortex of the liquid ravine. Then, a single, quick cry of horror escaped the boy's lips; but the next moment Jenny crept up to his side, laid her hand upon his shoulder and spoke in a low, soothing tone, that almost instantly called back his confidence, and elicited from his lips a cry of admiration for his sister's heroism.

"Don't be frightened, dear Willie," spoke the little angel. "Mother says that God watches over people that live on the seas. And don't you remember, brother, how often our dear mother has told us, that Jesus loves little children? If God watches over us, and Jesus loves us, we shall be safe. So don't be afraid."

Night—dark, wild and gloomy night, came down upon the world of waters, and still the terrible tornado raged in all its horrors of wild lightning, rain and thunder; and there, in their frail open boat, we will leave the hapless young voyagers speeding on and away right out into the very heart of the vast Atlantic. We will bid them adieu, and glance back to their home—to their fond mother, rendered desolate in heart by the dread calamity that has fallen upon her in the loss of her children.

At the moment when the children first embarked, Mrs. Walton had glanced out towards the cove, and for a few minutes she watched them

with all a mother's fond pride, as she saw them sailing to and fro on the quiet waters of the bay: and then some visitors called, and she forgot her children till just as the storm came down, when a neighbor came rushing in with the heartrending intelligence that the launch had been seen only a few minutes previously, several miles out to sea.

The first terrible shock almost killed her; but soon rallying all her woman's energy and mother's love, she rushed forth from her home, and regardless of the furious storm, aroused her neighbors, and besought them with all the eloquence called up by the deep anguish of her riven heart, to lend their aid in the recovery of her lost darlings.

There was no vessel at Rockaway or Falkner's Island, and to venture out to sea in such a storm with such small craft as were kept along the shore, were worse than madness; and so immediate despatches were sent to New York, not only to the owners of the ship commanded by Capt. Walton, but the Pilots; and within an hour after the news had reached the city, two of the staunchest pilot boats, manned by extra picked crews of gallant souls, were under weigh, and speeding on their swift-winged course in search of the ocean lost children.

Mrs. Walton herself hastened to the city, to urge with her presence and influence, more prompt action; but the two vessels had been gone an hour when she arrived, and so she repaired to the house of Mr. Alwin, the owner of the ship her husband commanded, to await the return of those who had so nobly gone forth in that mad storm in search of her three darlings.

Leaving her there in a state of fevered anxiety, hoping in the very teeth of despair, we, too, will go forth into the wild, yelling gale, to look upon a most sublime ocean picture.

It was an hour past midnight—dark as the deepest, gloomiest cells of an inquisitorial dungeon, save when the vivid lightning's flash lit up the Cimmerian blackness with a glare rivalling that of the brightest noon day sun.

Some ninety miles to the eastward of Sandy Hook, lay hove-to a noble ship, inward bound, in one of the most terrific gales that ever swept along the northern coast of America. The gale had just set in an hour before sundown, and ever since dark the ship had been hove-to under the shortest possible canvass, heading up west southwest, with the gale coming in violent squalls out at due northwest.

"Do you think there is any danger to us or the ship, captain?" inquired one of three passengers, who stood near the commander of the ship, partly sheltered from the storm by the projecting roof of the round house.

"Not the least, Mr. Kinsley. You are as safe here as you would be at your own house in New York. She is a bran new ship, and I have had no opportunity of trying her hove-to before; but I am perfectly satisfied with her behavior. In fact, I never saw any craft conduct herself quite so well in a hurricane like this. 'Tis a terrible night, however, and God help those who may chance to be out in a less able craft than ours! For the last hour I have been thinking of my wife and children. My wife will not sleep one wink to night. She never can in a storm like this when I am not at home. I was cast away once on the Long Island shore, not a half a mile from home, in just such a gale, only it was

southwest. I would give a hundred dollars this moment to be at home only for my wife's sake. But we must—my God what is that?"

A continuous flash of lightning lit up the surrounding space, and as the darkness shut in again, a faint, but clear and distinct—"Ship Aho!" uttered either by a female or a child, came down on the blast from directly to windward.

A moment after the hail was repeated, and another flash of lightning revealed a boat driving square down before the gale, and almost under the ship's quarter. Ere one could count five, the shrill, quivering cry came up from the boat, as it shot past the ship not three fathoms clear of the rudder.

"Merciful heaven! There are three children in that boat!" yelled Mr. Kinsley, who, with the captain, was peering down over the taffrail as the boat flew past.

"Hard up your helm, my man," said the captain, in a voice as calm as man's voice could be; and then calling to the chief and third mates, who were both on deck, he informed them of the fact that a small open boat, with three children in it, had just gone past, and then gave his orders:

"Mr. Casey, please go out on the flying jib boom end and keep a lookout for the boat; and mind, Mr. Casey, if we come up with it, you can lay the ship so as to bring the boat close aboard on the larboard side—*larboard*, remember, Mr. Casey.—Don't for your life make a mistake. Go forward now, sir, and if we save those children, five hundred dollars shall be your reward."

Then turning to the chief mate, he continued:

Mr. Winsor, you will brace the yards all square, which without making any more sail, will send the ship through the water something faster than the boat is going. Having done this, rig six single whips, two on each of the lower yards—on the *larboard* side. Place the blocks far enough out for the falls to drop about a fathom clear of the ship, and then receive off good snug-sail gear, bring both ends in on deck, with a running bowline in one part, and the other led along for a foil, stationing three good fellows at each. In the mean time, I will get the ship steady before the winds, and—Frank, my man, you keep her so. Don't let her yaw an inch! Steer her as if your very soul depended upon it; and within an hour after the ship reaches New York, you shall have a hundred dollars.

"And now, Mr. Kinsley, will you please call up the second mates, and all the gentlemen passengers? I want them to stand by the whips in order to assist the sailors if necessary. We must save those children, and do it, too, without the boat coming in contact with the ship, as that would be instant destruction to it and them in such a sea."

"All ready, the whips, sir!" came from the mate, and the moment the young third mate's voice rang out from the jib boom end: "Boat right a head! Steady as you go!"

"Now then my lads, who'll go into these running bowlines with me and stand by to pick up the children?" anxiously inquired the captain.

"I, sir, 'I,' 'I,' came from a dozen ready sailors, in a moment.

"Thank you, my lads; but I only want five. I will go in one of the bowlines myself.

The selections were soon made, and there they stood in the fore main mizzen chains—the commander and five noble fellows—with the bow-lines under their arms ready to risk their lives to save the three children.

“Steady! stand by, now! Here they come?—Look out!” screamed the officer from the jib boom, and a moment later, the dim outlines of a boat loomed up by the lee cat-head. Another of breathless suspense, and the boat was abreast of the fore chains.

“Stand by the forward whips! Look out there in the main chains! Veer away men! *Now, Harry, now!*” and down went the captain and his companions into the boat.

A breath later and the shout came ringing up, “Look out main and mizzen chains! Sway away on deck!” and up by the run came the two men, each grasping a child in his arms.

“Main chains, there! In God’s name, have you got her?” screamed the captain, rushing aft with the boy he had saved still in his arms.

“Ay, ay, sir! All right” answered a brave fellow, clambering in on the deck, with little Jenny grasped tight by her clothes.

“Father!” exclaimed the little girl, clasping the captain about the neck, “Father! Father!” echoed back two treble voices.

“Almighty God, I thank thee! Saved—saved—saved!” and Capt. Lester Walton sunk fainting on the deck. He knew the children were his own from the moment they passed the ship’s stern, and his indomitable self-control had bore him up till they were rescued; when the reaction came, he sank down insensible.

At an hour before sunset on the following day, the ship was at her berth in New York, and the meeting between the distracted mother and her loved children there, in the cabin of her husband’s ship, is too sacred a picture to be profaned by a mere pen-and-ink copy.

GROUND FLOOR OF THE LODGE.

Mount Moriah, on which the Temple of Solomon was built, is symbolically called the *ground floor of the Lodge*, and hence it is said that “the Lodges rest on holy ground.” This ground floor of the Lodge is remarkable for three great events recorded in Scripture, and which are called “the three grand offerings of Masonry.” It was here that Abraham prepared, as a token of his faith, to offer up his beloved son Isaac—this was the *first grand offering*; it was here that David, when his people were afflicted with a pestilence, built an altar, and offered thereon peace offerings and burnt offerings to appease the wrath of God—this was the *second grand offering*; and lastly, it was here, that when the Temple was completed, King Solomon dedicated that magnificent structure to the service of Jehovah, with the offering of pious prayers and many costly presents—and this was the *third grand offering*.

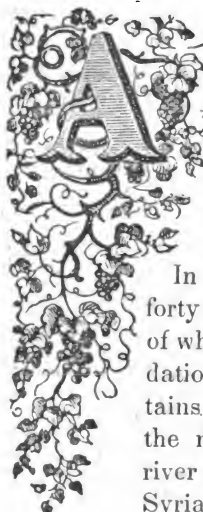
This sacred spot was once a threshing floor, and was purchased by David for fifty shekels of silver. It was here that after a long night of darkness, *language was restored and Masonry found*.

THE ASTROLOGER OF CHALDEA,

Or, Masonry in the Orient.

BY THE AUTHOR OF "THE LIGHT OF THE TEMPLE."

CHAPTER V.



ABRAM'S knowledge of the country and climate of the East convinced him that the famine was general, and that no district, dependent upon the rains for the productions of the soil, would afford supplies for his large and rapidly increasing family. To obtain these he must journey to another land.

In a south-westerly direction, two hundred and forty miles, was the country of Ham, the fertility of whose soil was produced by the annual inundation of a river which took its rise in the mountains of Ethiopia. This country was bounded on the north by the Great Sea, on the east by the river El Arish, on the borders of Palestine and the Syrian or Arabian desert, which extends from the sea to the Gulf of Suez, and from thence southward by the western coast of the Red Sea, and on the west by the Lybian desert. From the earliest ages its boundaries to the south, had been fixed by the cataracts of Syene, which are formed by a number of granite rocks that stretch across the bed of the Nile, and over which that river rolled its foaming waters. The length of Egypt, from the mouth of its great river to the cataracts, the border of Nubia under the tropic of Cancer, was about five hundred miles. The valley of the river was narrow, the distance from mountain to mountain being only about seven miles.

The country of Egypt had attained a higher degree of civilization and refinement than even Assyria, the land of Abram. It was the seat of royal government, and the arts and sciences were carried to a greater extent of perfection than at Nineveh and Babylon. Besides it was the granary of the world, possessing greater resources for the supply of its population than any other land. The peculiar fertility of its soil depending, as

we have already stated, upon the inundation of the waters of the Nile : though no rain should fall on Egypt for a year, or a succession of years, yet the fields would yield their wonted supply. The various branches of the Nile have their rise in the mountains north of the equator, and flowing through Abyssinia and other regions westward of it, meet in the country of Sennaar. The united stream flows then in a northwesterly direction through Nubia and Egypt, and after a course of nearly two thousand miles from the farthest explored point, enters the Mediterranean by several mouths, which form the Delta of Egypt. In a distance of one thousand three hundred miles, from the mouth of the Lacazze to the Delta, the Nile does not receive a single tributary stream, which in the language of one forms a solitary instance in the hydrographic history of the globe. The ancients assigned many reasons for the rise of the waters of the Nile. To see the river rise and swell beyond its banks without a drop of rain, or any visible cause whatever, would necessarily excite many conjectures. They knew not that the vapors exhaled by the sun from the great sea were carried to the mountains of Ethiopia, and there condensing came down in copious showers, swelling the river to such an extent that, first Ethiopia and then Egypt, were overflowed, and the majestic river became a sea and spread abroad its blessings over the face of the surrounding country.

There cannot be a more magnificent sight than that which Egypt presents at two seasons of the year. In the months of July and August the whole valley is covered with water from mountain to mountain. In the midst of this sea numerous towns and villages appear, with several causeways leading from place to place, the whole interspersed with groves of orange and lemon trees, whose tops only are visible. This view is bounded by mountain ranges and woods which terminate, at the utmost distance the eye can discover, the most beautiful horizon that can be imagined. In the months of January and February the whole country is like one continued scene of beautiful meadows, whose verdure enameled with flowers, charms the eye. The air is perfumed with the orange, lemon, and other blossoms, heightening, if possible, the enchantment of the scene.

The Nile being the source of Egypt's prosperity, the inhabit-

ants were led to look upon it as the giver of all good, and hence they paid it divine honors. The priests of Egypt affirmed that Pheron, the son of Sesostris, one of their kings, was struck blind by the river god, for an act of impiety. At a certain time when the river had risen to the extraordinary height of twenty-seven feet, a violent storm of wind arose which greatly agitated the waters, the king, with a foolish temerity, took a javelin in his hand and cast it into the midst of the foaming waters, and for this act was struck with blindness.

The principal festival of this imaginary god was at the summer solstice, when the inundation commenced, at which season by a cruel idolatrous rite the Egyptians sacrificed red haired persons, principally foreigners, to Typhon, or the power said to preside over tempests, at Busiris and Heliopolis, by burning them alive and scattering their ashes in the air.

Though of a more recent date than Nineveh and Babylon, the cities of Egypt were of great magnificence and splendor. The capital, which was called No Ammon, was situated on the banks of the Nile. It was the chief seat of the worship of Jupiter; and such its name denotes in the Egyptian tongue, as the secret invisible creator among the Egyptians was called Ammon, which signifies *hidden*. This was an appellation of the true God—"Why seekest thou thus after my name, seeing it is secret," or hidden? This, also, accords with the inscription on one of Egypt's ancient temples, which reads, "I am all that hath been, and is, and will be, and my veil no mortal uncovered. My offspring is the sun."

This city was venerated by the ancient Egyptians as the parent city, the seat of sacred mysteries and learning. It had an hundred gates, from each of which ten thousand warriors issued with horses and chariots. The area of the city embraced twenty-seven Roman miles. Its palaces and monuments of art were magnificent without a parallel. The palace of Karnack, which was on the eastern side of the city, the largest edifice in Egypt, was seven hundred feet long and one hundred and twenty-five feet in breadth. In front of it was an extensive court five hundred and fifty feet in length, and the same in breadth. Two ranges of columns led to a portico of one hundred and thirty-six columns. The two middle ranges of these columns were eleven feet in diameter; the remainder

were seven feet. The length of the vestibule was three hundred and ninety feet, and the breadth one hundred and twenty-five. The vestibule led into a court where there were four obelisks and twelve colossal figures. Two other courts conducted to the apartments of the kings of Egypt. Adjoining the palace were spread out on every side extensive apartments, connecting therewith by avenues of sphynxes, lions and rams, all of colossal magnitude. The avenue to the temple of the sun was guarded by enormous human and lion headed monsters, sixty feet high, and one hundred and twenty-five feet long. Here mysteries were performed to which but few had access, and none were permitted to cross the threshold of that mysterious place, without previously passing through the most solemn rites.

Hitherward Abram and Sarai, with Lot and his wife, and their children, together with their numerous attendants, were wending their way. They had crossed the Syrian and Arabian deserts and reached the shores of the Nile. Their destination was the city of the king, as it was from him Abram hoped to obtain assistance. Aware, as he was, of the idolatry and prof ligacy of the king and his court, he resorted to an exceptionable expedient. What was to be done. Sarai, his wife, though somewhat advanced in years, was still surpassingly beautiful. An increase of years had only given character to her expression of feature.

"If she go to the court of the king as my wife," said Abram, "I will be destroyed, and she taken as a wife of the king; but if she go as my sister, my life will not be sought on her account, and she may be saved." So saying, and fearing lest her beauty should become, to him and to her both, a snare, he finally said, "When Pharaoh shall ask thee, who thou art? thou shalt say, 'I am his sister.'" "Not thy wife, my lord, and sister too?" said Sarai. "Nay, for if thou sayest aught, but that thou art my sister, they will slay me for thy sake. Besides, thou art my sister, on my father's side."

The day at length arrived for entering Egypt's proud capital, and Abram and Sarai, after entering the city, and passing the long collonade, stood at the portal of the king's palace. He had already heard of Abram's fame as an Astrologer in Chaldea, and no sooner did he learn who were in waiting, than he granted them an immediate audience. After learning the ob-

ject of his visit, provision was at once made for his family, and he and Sarai were taken into the royal palace, where they were supplied with every luxury the fertile valley afforded.

The exceeding beauty of Sarai attracted the attention of all the lords and nobles of Pharaoh's court, and her peculiarly fascinating and attractive manners, added to a dignified yet amiable demeanor, won her a host of admirers on every hand. For her sake Abram was treated with a marked respect, and his attainments in Assyrian lore soon gained for him among the priests and astrologers of the Egyptian court, an elevated position. Being the Archimagus of Babylon, and astrology having been introduced into Egypt from Chaldea, it was not to be wondered that Abram should meet with so much favor in the eyes of the learned. The Egyptians were, however, like his own countrymen, idolaters, and worshippers of the sun and moon, under the names of Osiris and Isis. With their worship, however, they had connected mysteries peculiar to the occult sciences, and to these Abram was introduced, though at no time did he swerve from the true worship of God, and often did he enter into lengthy arguments to prove the folly of worshipping the creature instead of the Creator.

The king was specially delighted with his new guest, and loaded him with many costly presents, while at the same time he offered him a place among the princes and astrologers of the land. He had already taken his fair sister among the maids of honor, and she was undergoing that process of training peculiar to Eastern courts, whereby she would in due time become a sultana of the royal house.

The fears of Abram at last came upon him, but in a way he little suspected. Already had Pharaoh claimed Sarai as his own. To him it was a dark and dreadful day, a period of awful suspense, and the mind of Sarai was tossed with tumultuous feelings. They had involved themselves in a sad dilemma. With their own hands they had woven around their fate, a web from which no human skill or power could extricate them. Sarai was at the mercy of a profligate court, and she trembled in view of her peril and approaching degradation. Under the circumstances Abram could not, and dare not, interpose without involving himself and wife, if possible, in a still greater calamity, and he could not claim the Divine interposition, be-

cause he had not come to Egypt by the special direction of the Almighty; it being only a general providence which pointed out his way. Notwithstanding all this, they both resorted to prayer and earnestly besought deliverance from the dreadful evil which threatened their happiness.

At length the day arrived which terminated the period of her probation for admission into the harem of the king, as one of his wives. Her rank and beauty were such as to create quite an excitement in the court, among the princes and ladies. The event which would fix her doom, and forever consign her to a life of hopeless misery, was to be preceded by a grand festival, and every note of preparation was sounded.

A thousand lights were streaming from incense burners, and the long collonade of sphynxes and lions were lit up by their glare. The proud palace with its lofty arches, rung with joyous voices, while strains of enchanting music filled the air. While every heart beat in unison to the general joy, those of Abram and Sarai were filled with sadness.

The fearful crisis at last came, and Sarai, gorgeously dressed, as a victim for the slaughter, was about to be led away by the voluptuous Pharaoh.

But hark! Among the assembled wine-excited throng a princess falls, and a low sullen moan escapes her lips. Then another and another is smitten, and where before there was nought but joyous shouts of mirth, now the palace is filled with lamentation, mourning and woe. The angel of death is there, and one after another of the royal household is struck down and borne away to the place of graves.

What means this sudden and awful visitation? What has sent an avenging hand to strike terror into the heart of the king? He seeks to solve the awful mystery which has snatched his chosen ones from his side. In the midst of his terror the truth flashed upon his mind. "Can this be the wife of the Chaldean?"

Abram was instantly summoned to his presence. "What is this that thou hast done unto me?" said the terror-smitten king. "Why didst thou not tell me she was thy wife? Why saidst thou, she is my sister?" At this searching and pointed reproof from royal lips, Abram felt keenly the enormity of his deception. Shame and self-mortification, for the first time in

his life, became the inmates of his troubled mind, and he was dumb with silence.

"Hast thou nothing to say? Wherefore didst thou deceive me," he added, "seeing that so much evil would come to my house on account thereof. Now, therefore, behold thy wife, she is as she came from thy hand, take her and go thy way."

The agony of mind through which Sarai had passed was now relieved, the mountain pressure was taken from her heart, and falling into the arms of her beloved Abram she was clasped to his throbbing heart, again *his own*.

The pestilence was stayed in the court of Pharaoh, and just as the light of the succeeding morning was breaking over the hills, and bathing with its golden beams the city of Thebes, or ancient No Ammon, a cavalcade was seen moving along the shores of the Nile toward the land of Canaan.

It was a mild summer morn. The air was redolent with the perfume of many-tinted flowers, and vocal with the songs of bright plumaged birds, which filled the groves of oranges and lemons that lined the banks. Abram and his family, loaded with presents, were leaving Egypt. God had sent upon the land of Palestine fertilizing showers, and the parched earth was again renewed, the hills and plains and valleys were again covered with verdure, and smiling plenty bloomed on every hand. All nature wore an aspect of life and beauty, while songs of joy and gladness from those who had survived the famine, were heard in every place.

Day after day the cavalcade moves on towards the promised land, until finally the travelers enter its borders and soon reach Bethel, endeared by many hallowed associations. Abram and Sarai hasten to the altar erected previous to their departure, and there, surrounded by their numerous attendants and relatives, they bow and offer up a sacrifice of gratitude to the God of all their mercies, and renew their covenant with Heaven. Pleasant to them was the memory of past mercies, and sacred, above all other spots, was the one which had been consecrated by prayer and thanksgiving. Bethel never looked lovelier. It seemed as if to the past drought had succeeded a new creation. Blooming flowers and clustering fruits were seen on every hand, and every heart was filled with joy at the return of plenty. To Abram and Sarai the simplicity, beauty, and purity of home

were far more precious than the luxury and profligacy of the proud palace and court of Pharaoh, and many and grateful were the thanks they offered to God for their deliverance.

Bethel, however, with all its hallowed and delightful associations, was not sufficiently capacious for the numerous and rapidly increasing family and possessions of Abram and Lot. They were exceedingly rich in flocks and herds, sheep and oxen, camels and asses, men servants and maid servants, besides a large amount of silver and gold, and costly presents which they had received in Egypt. Though they lived together in peace and unity, yet the possessions of Abram and Lot were not in common, but kept separate and distinct from each other. So far as they were concerned they could have lived forever in harmony, because, though their possessions were separate, their interests were one; yet it was not so with their herdmen, among whom a strife arose in regard to the occupancy of pasturage. Notwithstanding all the efforts at reconciliation, it became evident that Abram and Lot must separate, and occupy different territories. This was peacefully agreed upon, and Abram, with a magnanimity which ever characterized his life, made the following proposal to Lot; "Let there be, I pray thee, no strife between me and thee, and between my herdmen and thy herdmen, for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand I will go to the right; or, if thou depart to the right hand, then I will go to the left."

Such generosity, on the part of Abram, to one who had under his protection and auspices, received all his standing in society and acquired all his possessions, was worthy of the man, and showed him possessed of a spirit vastly different from that which governs the generality of the best of men under like circumstances.

No sooner was the proposition made, than Lot, with a different spirit from that which dictated the generous proposal, eagerly made his selection of the country embracing the lower part of the fertile and well watered valley of the Jordan. This portion of the country was fruitful beyond description, and for beauty was compared by the Almighty himself to the garden of the Lord. Every preparation necessary for the separation and journey being made, Lot, with his men servants and maid

servants, started for Sodom, one of the chief cities on the banks of the Jordan.

Abram, grieved at the necessity which caused his kinsman to separate from him, greatly feared the consequences of his taking up his abode in a land of strangers, and especially in a city where the inhabitants were wholly given to idolatry. Lot had departed, but not without his blessing, and at the morning and evening sacrifice a fervent remembrance was had of him and his family in his prayers.

Shortly after Lot's departure the Lord appeared to Abram on the mountain, and said, "Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward. For all the land which thou seest I will give to thee and thy seed forever. Arise, walk through the land in the length of it, and the breadth of it, for I will give it unto thee." This was but a renewal of the covenant, and while it assured Abram that his conduct in Egypt had not vitiated the sacred agreement, it also determined him in regard to his present location, and leaving Bethel's plains of peace and plenty, he removed, with all his possessions, to the mountain range of Mamre.

We have already spoken of the ruggedness of this district of country, and the reader has seen its previous inability to support the numerous family, and whether Abram was prompted to return to Mamre on account of the decrease in his family and flocks and herds by the separation of Lot and his possessions, or whether it was because he wished to extend his range, holding on still to the fertile valleys as his God-given possession, or whether he was specially directed of the Lord to this course of action, we are not informed. There were, to the mind of Abram, doubtless, reasons sufficient to justify him in the movement, and subsequent events in his history seem to indicate their correctness.

FESTIVALS.—The masonic Festivals most generally celebrated, are those of St. John the Baptist, June 24, and St. John the Evangelist, December 27. These are the days kept in this country. Such, too, was formerly the case in England, but the annual festival of the Grand Lodge of England now falls on St. George's day, April 23, that Saint being the patron of England. For a similar reason, St. Andrew's day, November 30, is kept by the Grand Lodge of Scotland.

POWERS AND PREROGATIVES OF A DEPUTY GRAND MASTER.

In our last No. we noticed, briefly, the controversy in South Carolina in relation to this subject, and gave the argument of a committee in favor of the proposition, that the D. G. Master could exercise none of the powers of the Grand Master, while the latter officer was in the State. A Bro. "T. S. Gourdin, P. M. of Landmark Lodge, No. 76," has taken a different view of the question, and has published a reply to the arguments of the committee.

Bro. G. starts out with the proposition, that there can be no analogy between the offices of Grand Master and Deputy Grand Master, and the offices of Governor and Lieutenant Governor in a State; and his reasons are, that the latter officers are the creatures of the constitution, and their respective duties are all clearly defined by legal enactment.

"But the Grand Master cannot be said to be a creation of the Rules and Regulations of the Grand Lodge of Ancient Freemasons of South Carolina. He cannot resign his office, after having been installed. He cannot be impeached. Nor can he be removed from office. 'He cannot be put on trial and his power taken from him during his term of office. One of his powers is instantly to close his Lodge, which he may do, if his commands are not obeyed, his decisions are over-ruled, or attempted to be, or his authority is not respected, and it cannot be opened again in his term without his consent.'"

Bro. G. avers, that if the Grand Master be not a creation of the General Regulations, Ancient Charges, or Written Constitutions which govern the Fraternity wherever the York Rite is practiced, neither can the Deputy Grand Master be said to be a creation of the General Regulations, Ancient Charges, and Written Constitutions, nor of the Rules and Regulations of an individual Grand Lodge. For although the Grand Lodge of England, at a meeting on the 24th of July, 1720, ordered, "that for the future the new Grand Master, as soon as he is installed, shall have the sole power of appointing both his Grand Wardens and his Deputy Grand Master," yet that this was not a creation of the office. It had existed before,—the Grand Lodge averring that it was "*according to ancient custom*," &c. It was a mere revival, therefore, of an office which had existed without date, but which had not, for a few years past, been filled by

any one :—its rights and prerogatives had been in abeyance, and that the *object* of calling them into activity was to relieve the Grand Master of a portion of his duties.

“ That the object in reviving the office of Deputy Grand Master was to relieve the Grand Master from the labor and drudgery attendant upon his office, I think will be apparent to every one who will carefully and dispassionately peruse ‘ The General Regulations of the Free and Accepted Masons, revised, approved of and ordered to be published by the Grand Lodge, January 28, 1767. Blaney, Grand Master.* Indeed, Art. vi. expressly declares that ‘ the Grand Master should *not* receive any private intimations of business concerning Masons and Masonry, *but from his Deputy first*; except in such cases as his worship can easily judge of: And if the application to the Grand Master be *irregular*, his worship can order the Grand Wardens, or any other so applying, to wait upon the Deputy, who is immediately to prepare the business, and to lay it orderly before his worship.† And again : ‘ The Grand Wardens, or any others are *first to advise with the Deputy* about the affairs of the Lodges, or of private single brothers ; and are *not to apply to the Grand Master, without the knowledge of the Deputy*, unless he refuse his concurrence. *This is intended for the ease of the Grand Master, and for the honor of the Deputy.*‡ But why honor the Deputy, if he be, as some suppose, a nonentity ?

“ But although the duty of preparing the business for the Grand Master, is now entrusted to the Grand Secretary, still this does not affect the *rank* of the Deputy. And we must bear in mind that the Regulations last cited were in force for at least *forty-four* years after the creation of the office of Grand Secretary ; and in all probability for a much longer period.

“ The Deputy Grand Master in South Carolina possesses, however, one power which the same officer in England has not, viz.—that of assuming the powers of Grand Master, should the Grand Master die during his term of office, without being compelled to convene the Grand Lodge, as in England, to offer the office of Grand Master to the Junior Past Grand Master.|| But this difference in the rule of succession seems to be the necessary result of the difference in the mode in which one obtains the office of Deputy Grand Master in the two countries. But, by making the office of Deputy Grand Master an *elective* one, we have, as we have just seen, *elevated* the Deputy Grand Master instead of having lowered him.

“ A Deputy is a person appointed or *elected* to act for another, especially a person sent with a special commission to act in the place of another ; a lieutenant, a viceroy.§ In England

* Anderson's Book of Constitutions, p. 331, *et seq.* †Ibid. p. 337. ‡Ibid. p. 339. § Ibid. p. 336. § Webster's Dictionary :—“ Deputy.”

the Grand Master designates who shall be his deputy, lieutenant, viceroy, or attorney in fact; whereas, in South Carolina, the Grand Lodge select the *person* to fill that office. But once having made the selection, the Deputy is to all intents and purposes as fully, completely and effectually the attorney of the Grand Master as he would be if he had been chosen by the Grand Master himself.

"Having ascertained the official position of the Grand Master, and the reason why the office of Deputy Grand Master was revived in 1720, I will now consider the meaning of the word "*absence*" in Rule VI. of this Grand Lodge. I hold that the word "*absence*," in Masonic phraseology, always means an *actual corporeal absence from the spot where one's services are needed*. But in order to arrive at a correct conclusion, let us read those Rules which have been printed by the committee as a part of their Report:

"Rules and Regulations of the Grand Lodge relating to the Offices of Grand Master and Deputy Grand Master."

RULE IV.—OF PRESIDING OFFICERS.

"The Grand Master shall preside at all communications of the Grand Lodge. In his absence, the Deputy Grand Master shall take the chair. If neither of these officers are present, then the Senior Grand Warden, and next the Junior Grand Warden, shall preside. Should all these officers be absent, then the Senior Past Grand Officer present, provided he has served as a Grand Warden, or in a higher office, shall take the chair; but if none of these be present, then the Master of the oldest Lodge shall preside.

RULE VI.—OF THE DEPUTY GRAND MASTER.

"The Deputy Grand Master, in the absence of the Grand Master, shall preside in his place, and perform such duties, and possess such authority, as appertain to the Grand Master."

"Now, I ask, in common candor and fairness, whether Rule V. designates all the powers and duties of the Grand Master? If not, to what does it refer? To his power and duties in the Grand Lodge merely! Then, why should Rule VI., which immediately follows it, be construed as an embodiment or abstract of all the powers and duties of the Deputy Grand Master? Surely! the plain signification of the Rule is this: The Deputy Grand Master, *in the absence of the Grand Master from the Grand Lodge*, shall preside in his place, &c. This is all that it does mean! And thus it is understood by us all; for the Deputy Grand Master, when present, does in fact preside in the Grand Lodge, during the absence of the Grand Master from the communications of this most worshipful body, although his worship may actually be in the State, and even in the good city of Charleston. But if we adopt a different construction, and say, with the committee, that "*the word absence in the sixth rule is absence from the jurisdiction or from the State,*" and that this is

"the true and reasonable meaning of the rule;" then, I respectfully submit that the Grand Master, being supposed to be *omnipresent* in this jurisdiction, no one can preside in this Grand Lodge, or perform any other duty for him while he is in South Carolina, however distant he may be, in fact, from this Grand East. If, therefore, at a regular communication of the Grand Lodge, the Grand Master be rustivating in the village of Greenville, it follows as a consequence of this interpretation of the rule, that the communication of the Grand Lodge must be postponed; for, as he is not absent "from the jurisdiction or from the State," no one else can exercise his powers or perform his duties. But, such an interpretation of Rule VI. is diametrically opposed to our habitual practice. It is, therefore, clear beyond the shadow of a doubt, that "*absence*," in that rule at least, cannot possibly signify *absence* "*from the jurisdiction or from the State*." It is equally clear that it does not mean *absence from the Grand Lodge*. We must, therefore, conclude that Rule VI. was never intended to refer to any thing else except to the duties and powers of the Deputy Grand Master in open Grand Lodge."

Bro. G. next proceeds to show, from the Constitutions, that the exercise of certain powers by the Grand Master, might also be exercised by the Deputy. He quotes from the General Regulations:—

"OF MAKINGS.

"Art. I. No Lodge shall make more than *five* new brothers at one and the same time, without an urgent necessity; nor any man *under the age of twenty-one years* (who must be also his own master) unless by a *dispensation from the Grand Master or his Deputy*.

"Art. II. That no Lodge shall ever make a Mason without due enquiry into his character; neither shall any Lodge be permitted to *make and raise* the same brother at one and the same meeting without a *dispensation from the Grand Master or his Deputy*, which, on very particular occasions only, may be requested.

"N. B. This article is not to extend to foreigners, or natives of these kingdoms, whose particular business it shall clearly appear to the Master obliges them immediately to go abroad; but if the Master *makes and raises* such person on the same night, he must give the first convenient notice to the *Grand Master* of his having done so."

"I shall now quote the present English rules on this subject:

"OF PROPOSING MEMBERS.

"*Of making, passing and raising.*

"§ 3. No man shall be made a Mason in any Lodge *under*

the age of twenty-one years, unless by dispensation from the Grand Master or Provincial Grand Master."

"§ 6. Not more than *five* new brothers shall be made in any one Lodge on the same day, unless by *dispensation*, which *dispensation* shall specify the number to which the permission shall extend."

"§ 8. Prohibits any other Lodge from initiating non-commissioned officers or corporals belonging to a regiment to which a military Lodge is attached, or any Lodge from initiating any person below the rank of a corporal, except as a serving brother "or by *dispensation from the Grand Master*."

"§ 9. Declares that the *Grand Master or Provincial Grand Master* may grant *dispensations* to initiate serving brethren without fee or reward."

"We will now compare the Regulations of force in this State, with those adopted in England.

"No Lodge shall make more than *five* new brethren at one time, unless by *dispensation from the Grand Master, or Deputy in his absence*. Not more than *one degree* shall be given in one night to one person; nor shall any person except in a case of emergency, and under the *dispensation of the Grand Master, be made or admitted* a member of a Lodge, or a *resigned member be permitted to rejoin* a Lodge, without being proposed *one month* before."

"No candidate can receive more than *one degree* in one night, nor any number of candidates more than *five degrees* in the same night. The *Grand Master* can for special purposes, grant a *dispensation* to increase the number of the latter, but not of the former beyond two degrees."

"The following is the Rule of the Grand Lodge on this subject :

"No Lodge shall, on any pretence, make more than *five* new brothers in one day. Nor shall a Lodge be permitted to give more than *one degree* to a brother on the same day; nor shall a *higher degree* of Masonry be conferred on a brother, at a *less* interval than *one month* from his receiving a previous *degree*, except by *dispensation*, nor till he shall have passed an examination in open Lodge in that degree.

"In the Rule, in Dalcho, on this subject, which, however, differs from this in many respects, the expression used is, "except by *dispensation from the Grand Master or Presiding Grand Officer*."

"Now, with all due deference for those more learned than myself, I ask whether the expressions 'except by dispensation from the Grand Master or his Deputy,' 'the Grand Master or Deputy Grand Master,' in the old English 'General Regulations,'—the expressions 'unless by dispensation from the

Grand Master or Provincial Grand Master,' 'unless by dispensation,' 'unless by dispensation from the Grand Master,' in the *new*,—the expressions 'unless by dispensation from the Grand Master or Deputy in his absence,' 'under dispensation of the Grand Master,' in our Regulations,—the expression 'except by dispensation from the Grand Master or Presiding Grand Officer,' used by Dalcho,—and the expression 'except by dispensation,' in the rule of this Grand Lodge last cited, are not equivalent terms? In other words, are not all these various expressions, notwithstanding the difference of phraseology, equivalent to the words 'by dispensation from the presiding Grand Officer?' Certainly! But who is 'the Presiding Grand Officer?' He, who, for the time being, represents the Grand Master!

"Do you wish to know how our forefathers, who revived the Grand Lodge of England in 1717, understood these expressions? I will tell you!

"The IV. Old Charge, (which was one of those appointed 'to be read at the making of new brethren, or when the Master shall order it,' and which treats 'Of Masters, Wardens, Fellows, and Apprentices') runs thus:

"And for the better and easier and more honorable discharge of his office, the Grand Master has the power to chuse his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master his principal should act, unless the said principal should be present, or interpose his authority by a particular command.

"These rulers and governors, supreme and subordinate, of the Ancient Lodge are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love and alacrity."

The writer then goes on to show, that under the Grand Lodge of England, from 1725 down to the present time, the Deputy has been in the practice of exercising certain privileges, and discharging certain duties, which pertain to the office of Grand Master—and this though the Grand Master was in the kingdom, but not at that immediate place. We have not room to follow Mr. Gourdin through the whole of his arguments and references; but we think we have given the strength of his argument. We think that Bro. G. has law and reason, both, on his side; and they are amply sustained by the practice of the Craft for the last hundred and thirty years. [ED. REVIEW.]

INDUSTRY is a virtue held in high esteem among the Craft—our old charges tell us that "all Masons shall work honestly on working days, that they may live creditably on holidays."

REMINISCENCES.

ORGANIZATION OF THE GRAND LODGE OF OHIO.

BY THE EDITOR.

If it be true, what an old writer says, and we have no doubt of it, that we may be said to live twice when we can reflect with pleasure upon the days that are past, then the early fathers of Masonry in Ohio enjoy a double heritage on the earth. Who that sees the Grand Lodge of Ohio now, with more than two hundred subordinates, located in every city, town, and hamlet of the State, and with over ten thousand affiliated members, men of stern moral worth, men of intellect and education, doing honor to every profession from the Pulpit to the Bench,—who, I ask, would not rejoice to have been one of its original founders? To have assisted in laying the corner stone, and planting deep the foundations, of an organization so fruitful of good to society, and promising so much in all the years of the future, is an honor much to be coveted, but by few enjoyed.

The organization of a Grand Lodge is not a work of ordinary importance. It is like organizing a State: for, once completed, it is to know no dissolution. Other associations wear out or die from mere exhaustion. Incorporated bodies “expire by limitation.” The particular purposes for which associations were formed, are accomplished, and the association is disbanded because there is no farther use for it. But not so with Masonry in its organized forms. The object of association is the benefit of man; and its mission can only be accomplished when earth has closed up its history and man has been transferred to another sphere. At the organization of a Grand Lodge, like as at the founding of an empire, nothing is said or thought about the end. It is formed for perpetuity. No provisions are made in its constitution, rules, or by-laws, looking towards a dissolution, or contemplating a winding up of its affairs. It is organized to endure while the State endures. And if the State should be torn by fraud or faction, and society be compelled to fall back on first principles, and from the elements of civil government build up a new State, still the Grand Lodge need not die; but living on its own independent and inexhaustible sources of vitality, it may survive in strength, in power, and in activity, while every other structure crumbles

into ruins around it. Such we have no doubt, were the sentiments of that band of pioneers who met and organized the Grand Lodge of Ohio. They laid its foundations with a design that they should never be removed. Its "chief corner stone"—the "great light in Masonry"—the great Light of the world, is to fill its place and support the fabric erected upon it, until "heaven and earth have passed away." *So mote it be.*

'It was in the year 1808, on the first Monday, or 4th day of January, in that year. The place was Chillicothe, the then seat of government, and one of the most important and growing towns within the borders of the State. Twelve Freemasons, representing six Lodges, being all that then existed in Ohio, met together in the above named town for the avowed purpose of organizing a Grand Lodge for this State. History has not told us, either by record or tradition, in what particular building in Chillicothe these brethren met. It is presumed, however, and such is the opinion of one who became an actor in the Grand Lodge a year or two after, and remains so to this day, that the brethren met in a private room at the hotel. It was not necessary that they should have a large hall—there were but twelve of them—the number of the tribes of ancient Israel—and a small room would answer their purpose. The following are the names of the Delegates, and the Lodges represented by them.

From Union Lodge, No. 1, at Marietta, were Bros. Robert Oliver, Ichabod Nye, and Wm. Skinner. The record significantly fixes the letters R. A. after each name, to signify that they were Royal Arch Masons.

From Cincinnati Lodge, No. 13, at Cincinnati, were Bros. Thomas Henderson and Francis Mennessier, both of whom are designated as Master Masons.

From Scioto Lodge, No. 2, at Chillicothe, were Bros. Thomas Gibson and Elias Langhorne, both Royal Arch Masons.

From New England Lodge, No. 48, at Worthington, was Bro. James Kilbourne. The record does not give his degree; and we may as well add just here, that his credentials not being deemed sufficient, he was not admitted as a Delegate in the Convention, and consequently New England Lodge, No 48, had no part in the organization of the Grand Lodge.

From Erie Lodge, No. 47, were Bros. George Tod and John W. Seely, both Past Masters.

From *Amity Lodge*, No. 105, at Zanesville, were Bros. Isaac Van Horne, a Past Master, and Lewis Cass, a Royal Arch Mason.

This was the entire masonic capital out of which to organize a Grand Lodge. It was a small beginning, but the cause was a good one, and those engaged in it were "true and tried."

The convention organized by appointing Bro. Robert Oliver, of Union Lodge, No. 1, chairman, and Bro. George Tod, of Erie Lodge, No. 47, secretary. The credentials of all the delegates were presented, examined, and pronounced satisfactory; except that of Bro. Kilbourne, the delegate from New England Lodge, No. 48. Objections arising in his case, it was postponed until next evening, when the convention resolved not to admit the delegate from that Lodge.

After being satisfied with each other's credentials as representatives for their respective Lodges, the convention proceeded to business. Bro. Cass proposed, and Bro. Seely seconded, the following resolution—"That it is expedient to form a Grand Lodge in this State." This was brief, expressive, and to the point. It was what the brethren had met to do; and as they were men of few words and straight-forward action, they looked the business right in the face, and determined to do it without delay. After some debate on the proposition, it was concluded best to allow a little longer time for reflection, and for that purpose the convention adjourned until the next evening, at 6 o'clock.

January 5th, 1808, the convention met at 6 o'clock, P. M., pursuant to adjournment. The officers and members were the same as on the preceding evening. After deciding on the credentials of the delegate from New England Lodge, they determined that the vote on the question of organizing a Grand Lodge should be taken by Lodges. The important resolution offered yesterday, "that it is expedient to form a Grand Lodge in the State of Ohio," was then taken up, maturely considered, and *unanimously agreed to*. Thus was one important step taken towards the accomplishment of a glorious object. They had now only to reduce their resolution to practice, and do what they had resolved it was *expedient* to do.

The brethren required no long deliberation on this point; they therefore Resolved, "that a commission of five be ap-

pointed to draft and report to this convention rules to carry into effect the foregoing provisions." This was moved by Bro. Langhorn and seconded by Bro. Cass. The committee appointed under the foregoing resolution consisted of Bros. Oliver, Nye, Van Horne, Henderson, and Gibson. The committee were instructed to make report at the next adjourned meeting of the convention, and the body then adjourned "to meet on Tuesday evening at six o'clock."

January 7th, 1808. The convention met pursuant to adjournment, and consisted of the same delegates as previously. The committee appointed at the last sitting reported, through Bro. Van Horne. There was no *report*, properly speaking, but simply a series of resolutions which embodied all that was necessary. The first was as follows :

"*Resolved*, That a Grand Lodge be formed, to be known and styled the Grand Lodge of Ohio, whose powers shall be to grant Charters and Dispensations, on proper application, to all such as shall apply and shall be deemed worthy,—and shall have jurisdiction over the same,—and shall in all respects be clothed with full powers as a Grand Lodge, according to ancient and due form, and agreeably to the rules and land-marks of *Masonry*."

The other resolutions provided for an immediate election of officers "to compose the said Grand Lodge;" that the "first Grand Communication" of the Grand Lodge be held "on the first Monday of January, in the year of our Lord one thousand eight hundred and nine," unless sooner convened by order of the R. W. Grand Master," and "which Grand Communication shall be held at whatever place the Legislature of Ohio shall then be in session." It was also provided, that if the R. W. Grand Master should think proper to convene the Grand Lodge sooner, it should be at Chillicothe. It was also ordered, that the several Lodges represented in the convention should, before the next annual meeting, transmit to their respective Grand Lodges their dues, and request a certificate of the fact; and that said certificate, together with their several Charters, and a copy of their By-laws, be sent to this Grand Lodge at its next session; and providing further that new Charters should then be issued to the Lodges represented, "numbering them in their order, beginning with the Charter of the most ancient date."

"The convention then proceeded to elect, by ballot, the following officers of the Grand Lodge :

Brother Rufus Putnam, Rt. W. Grand Master.

" Thomas Henderson, Rt. W. Deputy Grand Master.

" George Tod, Rt. W. Senior Grand Warden.

" Isaac Van Horne, Rt. W. Junior Grand Warden.

" Henry Massie, Grand Treasurer.

" David Putnam, Grand Secretary.

" Philemon Beecher, Grand Senior Deacon.

" Levin Belt, Grand Junior Deacon.

" Charles Augustus Steuart, Grand Marshal.

" Peter Spurk, Grand Tyler.

The convention then adjourned until the next Saturday evening, we suppose for the purpose of giving the Secretary time properly to prepare the records. They then met, and *each delegate signed the record of proceedings* ; after which the convention adjourned. A certified copy of the proceedings was ordered to be sent by the Secretary to each Lodge represented in the Convention.

Thus was the Grand Lodge of Ohio duly organized, and its officers elected. There was no public display, no long speeches, no vain display of wisdom or learning : it was a matter of fact business, and matter of fact men came together to do it. The manner in which those brethren transacted the business assigned them, and the unanimity of their actions, should serve as a model for those who have succeeded them. They did not neglect their duty in their anxiety for an office ; indeed so little did they seem to think or care about who filled the offices, that they elected a majority of those who were not delegates to that convention. It would really be refreshing, at this day, to witness such an occurrence as this, and see offices in the Grand Lodge go out among the subordinates seeking for suitable brethren who would consent to discharge the duties !

In a future No. of the Review we hope to be able to furnish some historical sketches of the individual members of this convention, and we shall also continue our historical sketch of the proceedings of the Grand Lodge at its first annual communication. The venerable Bro. Putnam declined serving as Grand Master, and his letter of declination is a model of its kind, and breathes a most fraternal spirit. We shall publish it. Also,

an able and lengthy report from Bro. Lewis Cass, on a question of great importance. The business claiming attention seems to have called out all the talent of that body, and the record is worthy of a careful examination. We shall present every thing of importance to our readers.

THE ONE LITTLE FAVOR.

Little Pierre sat humming by the bed side of his sick mother. There was no bread in the closet, and for the whole day he had not tasted food. Yet he sat humming, to keep up his spirits. Still, at times, he thought of his loneliness and hunger, and he could scarcely keep the tears from his eyes, for he knew nothing would be so grateful to his poor invalid mother as a good sweet orange, and yet he had not a penny in the world.

The little song he was singing was his own, one he composed with air and words; for the child was a genius, and a fervent worshipper at the shrine of music.

As the tears would roll down his cheeks, and his voice would falter at his sad, sad thoughts, he did not dare to let his mother see, but hastily rising, hurried to the window, and there watched a man putting up a great bill with yellow letters, announcing that Madame M——, then a favorite cantatrice, would sing that night at the temple.

"Oh, if I could only go," thought little Pierre, and then pausing a moment, he clasped his hands, his eyes lighted with unwonted fire, and running to the little stand he smoothed down his yellow curls, and taking from a little box some old stained paper, gave one eager glance at his mother who slept, and ran speedily from the house.

"Who did you say is waiting for me?" said Madame M. to her servant. "I am already worn out with company."

"It is only a pretty little boy, with yellow curls, who says if he only can see you, he is sure you will not be sorry, and he will not keep you a moment."

"Oh! well, let him come," said the beautiful singer, with a smile, "I never can refuse children."

Little Pierre came in, his hat under his arm, and in his hand a little roll of paper. With manliness unusual for a child, he walked straight to M——, and bowing, said: "I came to see you because my mother is very sick, and we are too poor to get food and medicine. I thought that perhaps if you would sing only my little song at some of your grand concerts, may be some publisher would buy it for a small sum, and so I could get food and medicine for my mother."

The beautiful woman rose from her seat; very tall and stately she was; she took the little roll from his hand, and lightly hummed the air.

"Did you compose it?" she asked, "you, a child! And the words, wonderful little genius! Would you like to come to my concert?" she asked, after a few moments of thought.

"Oh! yes;" and the boy's eyes grew languid with happiness—"but couldn't leave my mother."

"I will send somebody to take care of your mother for the evening, and here is a crown with which do you go and get food and medicine. Here is also one of my tickets—come to-night; that will admit you to a seat near me, my good little fellow, your mother has a treasure in you."

Almost beside himself with joy, Pierre bought some oranges, and many a little luxury besides, and carried them home to the poor invalid, telling, not without tears, of his good fortune.

Never in his life had Pierre been in so grand a place. The music, clashing and rolling, the myriad lights, the beauty, the flashing of diamonds and rustling of silks, bewildered his eyes and brain. At last she came—and the child sat with his glance riveted upon her glorious face. Could he believe that the grand lady, all blazing with jewels, and who every body seemed to worship, would really sing his little song? Breathless he waited—the band, the whole band, struck up a plaintive melody, he knew it, and clapped his hands with joy. And oh! how she sung it! It was so simple, so mournful, so soul subduing, many a bright eye dimmed with tears, and nought could be heard but the touching words of that little song,—oh! so touching!

Pierre walked home as if he was moving on the air. What cared he for money now! The greatest prima donna in all Europe had sung his little song, and thousands had wept at his grief.

The next day he was frightened at a visit from Madame M——. She laid her hand on his yellow curls, and turning to the sick woman, said "Your little boy, madame, has brought you a fortune. I was offered this morning, by the best publisher in London, three hundred pounds for his little song; and after he has realized a certain amount from the sale, little Pierre, here, is to share the profits. Madame, thank God that your son has a gift from heaven."

The noble hearted singer and the poor woman wept together. As to Pierre, always mindful of Him who watches over the tried and tempted, he knelt down by his mother's bed side, and uttered a simple but eloquent prayer, asking God's blessing on the kind lady who had deigned to notice their affliction.

And the memory of that prayer made the singer even more tender-hearted; and she who was the idol of England's nobility, like the world's great master, went about doing good. And in her early, happy death, when the grave damps gathered over her brow, and her eyes grew dim, he who stood by her bed, and his bright face clothed in the mourning of sighs and tears, and smoothed her pillow, and lightened her last moments by his undying affection, was the little Pierre of former days—now rich, accomplished, and the most talented composer of the day.

All honor to those great hearts who, from their high stations, send down bounty to the widow, and to the fatherless child.

THE GLOBE.—In the Egyptian mysteries, the globe was a symbol of the Supreme and Eternal God. Among the Mexicans, it represented universal power. Among Freemasons the globes, celestial and terrestrial, are emblems of the universal extension of the institution, and remind us also of the extensive claims of that charity we are called on to practice.

NO ATHEIST CAN BECOME A MASON.

The principle asserted in the title of this article, no intelligent or well instructed Mason will call in question. The two can have no fellowship with each other, for they stand in exact antagonism.

Atheism is an *ism* which we do not think any man in his senses ever yet believed, yet it has a great many adherents in this city. The *creed* gives license to all kinds of immorality, by destroying all moral accountability; and we have feared that for this some profess to believe in it. In this city there exists an association of "Liberals," or "Atheists," who meet on Sundays, as we are told, to denounce the Bible, to scoff at the idea of there being a God, and to urge the abrogation of the Sabbath. And what is most singular, papers, professing a profound regard for the Bible and its Author, and for the laws and institutions of our country, will, by an advertisement, assist to attract the young and inexperienced to such places of meeting! It is said the meetings generally take place in the vicinity of a doggery, on which the members draw largely for supplies during the meeting—so say the police reports. Sometimes they get together a large number of boys on a Sunday morning, and march them through the streets on their way to the country, where they spend the day in fencing, drinking, swearing, &c., thus insulting the moral feelings of the whole community, and planting in the minds of our youth seeds that will one day produce a *fearful harvest*.

Of course men professing and acting thus, can have little or no regard for the laws of the land, for they scorn the sacred foundation of all wholesome laws. As an evidence of this, their leader was recently arrested for sending a man a challenge to fight a duel. That night several hundred of his atheistic associates visited and serenaded him, at his residence; thus marking their own hostility to the laws of the land, and encouraging their leader in his illegal conduct. Such is atheism—liberalism, as it is now fashionable to call it. There are thousands in this city, mostly of foreign birth, who profess this anti-republican and dangerous notion. It has been transplanted from Europe, and is a second growth of that which was so rank in France, and especially in Paris, during the

"reign of terror." We are aware that few think it dangerous *here*; but the heart that denies a God and scorns the Bible is in the way to become capable of any thing; and sentiments which, in France, delighted in blood, will, when matured in this country, be very likely to show the same partialities.

It is possible we may see this subject in a strong light, but it is the safest light in which to see it. We have a strong abhorrence of such sentiments, and we are much tempted to think that there is something wrong in the persons who entertain them. A very sensible old king of Israel declared, a great while ago, that such a man was "a fool." But in his day atheists only professed or uttered such sentiments "in their hearts"—they dared not utter them with their lips—the sentiment was too shocking to float, unrebuked, upon the air of Palestine. What David would have said if he had heard the sentiments so common now, we do not know; he would certainly have used a stronger word than "fool." The fact is, we regard the propagation of these atheistical sentiments as highly dangerous to the peace, good order, and welfare of society; dangerous to American freedom and our free institutions, and dangerous to every thing sacred, and pure, and worthy of preservation. We know what such sentiments produced in France. History tells that fearful story. The terrible record was written in blood, and the world stands aghast when the book is opened. It was the legitimate result of denying a God, and deifying reason. The Bible was burned, the Sabbath was abrogated, the altar was thrown down, and he who ministered at it was banished, imprisoned, or beheaded; the rest,—but who can tell it! The same cause will yet produce the same effects. There is cause for alarm,—there is danger at hand,—when atheism stalks abroad unrebuked, and utters its mocking voice in the ears of Protestant freedom.

We commenced writing for the purpose of cautioning our brethren in the several Lodges. It was hinted to us that some of these "liberals" had already found their way into the mystic temple. It should be looked to in time, and the like occurrence guarded against in the future. Masonry and atheism cannot subsist together; and whenever we introduce an element of "liberalism" into the Lodge, we introduce the elements of its ruin. Look well to the East—the West—the South. See that

no improper offering is made at the altar, and that no secret enemy is introduced. There can be no reliance placed where God is abjured and the Bible rejected. And it would be but a solemn and insulting mockery to bring such into our Temple—lighted by the Bible of God, and sanctified by the presence of Jehovah. Again, we say—look well to the “entering in of the” Lodge room. [ED. REVIEW.]

SUSPENSION—RESTORATION.

SALISBURY, N. C., Dec. 4, 1853.

C. MOORE, ESQ.—DEAR BRO.—Will you do me the favor to answer in the Review, or by letter, as most convenient to yourself, the following questions.

An early answer will confer a favor on your ob't. serv't.

D. A. DAVIS,

W. M. of Fulton Lodge, No. 99, Salisbury, N. C.

1st. Can a suspended member of a Lodge, when the term of his suspension has expired, enter the Lodge and enjoy all the rights and privileges of Masonry, *and of membership*, in the particular Lodge that suspended him, without the formal and regular action of such Lodge?

Ans. If the suspension was for a specific period of time, or (as in case of suspension for non-payment of dues,) until certain things were done, or terms complied with; then we answer, Yes. If A. is suspended from the rights and privileges of Masonry for one year, or until he pays up his arrearages of dues, at the expiration of that year or upon his payment of those dues, the censure or disability passes away, and he stands precisely as he did before the infliction of the punishment.

2d. If any action of the Lodge be necessary, what vote will prevent his entrance and rights as a member; will *one* objector be sufficient?

Ans. That depends upon the provision of your By-laws, or the By-laws of your Grand Lodge. If *they* are silent on the subject, and there is no general usage prevailing in your jurisdiction, then we should say, that the same vote which inflicts the punishment should be required to remove it. If it were an *expulsion*, then a *unanimous* vote would be required to restore him; and some go so far as to maintain that an expelled member *never can be restored*.

3d. How should a suspended member proceed to be restored to all the rights and privileges of Masonry, and to membership in the Lodge that suspended him?

Ans. This is conditionally answered in our first reply above. If, however, the suspended brother wishes to be restored before the period of suspension has expired, he can petition the Lodge in writing, which should be referred to a committee to examine and report, the same as other applications.

In all such cases as the above, much must be left to the sound discretion of the W. Master, and the prudent judgment of the brethren. Where there is no written law to guide you, follow well established Masonic precedent; and where none exist, follow the best light you have, and if necessary seek the direction of the Grand Master.

[ED. REVIEW.]

EDITORIAL CONVENTION ANTICIPATED.

"Come along, Bro. Morris, and while you shall have most hearty and fraternal welcome to our 'sanctum,' when we are side by side, and face to face, we'll argue that point about 'American Freemasonry'"

"This is what Bro. Hyneman, of 'The Masonic Mirror,' says. We accept it, and the first thing he knows, will be found saluting the East in his sanctum at Philadelphia, and claiming his time, tongue and ear. And when we go we shall assuredly take brother Moore along, (Moore of Cincinnati we mean) if we can induce him to leave his work long enough. Now, won't that be nice! Likewise Smith, of 'The Ancient Landmark,' shall go with us; for Smith, though his name is too common by half, is by no means a common fellow. If Spurzheim were living and would investigate the inside of his cranium, he would find the biggest knots of *Masonitiveness* there that ever adorned the human subject. On our left, we shall conduct Bro. King of 'The Union,' that King of chairmen, that Sovereign Master of "Reports on Foreign Correspondence," that royal-hearted defender of Masonry against all its enemies—and where King is there is lux.

"This Editorial convention will quite take Hyneman by storm. He will be confused a little at first. The article on "New York Masonry" that he is concocting, he will cover with a loose paper to keep King from seeing it; but when once he recovers a little from his embarrassment, he will let himself out to be entertaining. We shall all be made welcome as

Thanksgiving day. The convention will be skilfully turned by ourself to the subject of 'Masonic Jurisprudence' on purpose to get King and Morris pitted against Moore and Smith. After drawing them out a little, we shall promptly overwhelm them—but all so politely that they won't know it—and then commence on the subject of Hyneman's five thousand subscribers. This will awaken the venerable Moore, who will soon show us all that where Arithmetic is concerned we are nowhere—and that subject will be exhausted.

"Then as a practical application of our visit, we shall pull out a document from our pocket, ready cut and dried, and endeavor to have it passed. It will embrace the following Resolutions, &c.

"After a Preamble, declaring that we Masonic Editors are the illuminati of the Nineteenth century and to be respected as such, we shall say—

"*Resolved*, That as Masonic Editors we will be patterns of courtesy and Brotherly Love.

"*Resolved*, That we will admit no article into our columns that is calculated to excite unpleasant feelings among our masonic brethren.

"*Resolved*, That the Ancient Landmarks of Masonry are the authority to which we will refer all mooted points, disregarding private opinions and Grand Lodge decisions that clash in any way with them.

"*Resolved*, That this Convention adjourn to meet on the — day of —, 185—, at Bro. Morris' office.—*Am. Freemason*.

Come along, Bro. Morris, we are ready at any time to bear you company. But you have forgotten Bro. Mitchell. He is the Nestor of the crowd, and "the grandfather of nations,"—we must have him along, *sure*. And then we shall be able to open in proper form, and throw such a flood of light into the already illuminated sanctum of Bro. Hyneman, that he will be glad to close his eyes in self protection. Come on, then, we are in for the Convention, and only await a signal from those whose prerogative it is to give it. [ED. REVIEW.]

TIME FOR WORK.—The winter season is the time for work in more than one sense. The evenings are long and appropriate for the mystic labors of the Lodge Room. This is also the season for the exercise of charity. Remember the poor—the widow—the orphan.

CORRECTION OF ERROR.

OFFICE OF THE GRAND SECRETARY GRAND LODGE OF OHIO,
Cincinnati, Dec. 1, 1853. }

Bro. C. MOORE, *Editor Masonic Review:*

In order to correct an error in such copies of the Grand Lodge Proceedings as have been distributed, I would be obliged to you if the following letter be published in the January number of the Review.

Fraternally yours,

JOHN D. CALDWELL,
G. Sec'y. G. L. of Ohio.

Waynesville, O. Nov. 25th, 1853.

Bro. JOHN D. CALDWELL:

DEAR SIR—There is a very serious error in the returns of the Grand Lodge for this year, in copying the returns of Waynesville Lodge, No. 163.

I had been Secretary of this Lodge for several years past until this year; but in making out the returns to the G. Lodge, I acted as Secretary *p. t.*; and in filling up the blank, I had not room to put all the names in the column for that purpose, so I wrote them further forward, but was careful to put the dates under the proper heads so that it might be understood. E. C. Kelley should be withdrawn instead of suspended. W. B. McGuire should be deceased instead of expelled. Clark Glover should be admitted instead of deceased.

I should be glad if the correction of the error could be made public in the *Masonic Review*, or by some other means.

Yours fraternally, E. HAMMELL.

WHERE IS HIS MEMBERSHIP?

Bro. MOORE—I notice in my December No. of the Review, an article headed, “a question,” and an editorial asking for the opinion of the learned on that subject. Now I have “a question” to ask of the learned among Masons, after stating a case. Bro. A. B. expected to go west and he asked of this Lodge a *Demit*, which was granted. After a time he concluded not to go, and made application for membership in the same Lodge from which he withdrew, and was rejected by one vote, without any cause being given. Now the question I wish to ask, is, to what Lodge does Bro. A. B. belong? The above statements are very near literal facts. LEESBURG.

We answer to the above, that according to our Grand Master's decision, A. B. remains a member of the Lodge from

which he took a letter when intending to go West. The law, as laid down by M. W. G. M. Bierce is, that the demit, as it is called, does not discharge the individual from membership; but is merely a certificate of good standing in his Lodge, and a commendation to the Lodge within whose bounds he is about to locate. When he is received as a member of that Lodge, then he ceases to be a member of the Lodge from which he took a demit. This is the decision as we understand it. If it be a constitutional provision that "every Mason should belong to some regular Lodge," and none will deny this, then let those who object to the above give us a construction of the law that will be more in harmony with the Constitution—if they can.

The question at issue, in all this matter, is, shall the law, made obligatory upon every Mason, be observed; or shall we be permitted to violate it with impunity? [Ed. REVIEW.]

NEW MASONIC HALL IN PHILADELPHIA.

LAYING OF THE CORNER STONE.—In accordance with previous arrangement, the corner stone of the new Masonic Hall, on the North side of Chesnut street, above Seventh, was laid on Monday, 21st November, with appropriate and imposing ceremonies.

The weather was unpropitious, yet large numbers of the brethren were present, to participate in the ceremonies, and an immense concourse of citizens to witness them.

It will be remembered that the new edifice is to be erected on the site of the old Hall, the corner stone of which was laid on the 17th of April, 1809—destroyed by fire on 9th of March, 1819, rebuilt and enlarged, and dedicated anew on the 1st day of November, 1820. The new Hall will be not only the largest Masonic temple in the world, but, it is believed, it will be the most capacious ever reared. It will cover the entire area from Chesnut street to Lodge alley, giving it a depth of 170 feet and a width of 101 feet 7 inches. The design will be a beautiful specimen of the Gothic order of architecture, and the entire front will be composed of brown stone, richly wrought. In the center of the front there will be a Gothic turret, which will be flanked with finials towering to a height of 112 feet above the pavement.

The first floor will be divided into four stores which will extend to Lodge alley. The entrance to the Lodge rooms will be through a wide doorway in the center of the front. The

corner stone of the late Hall will be placed in a conspicuous position inside the new building.

The new Masonic Hall will, when completed, be one of the most magnificent and imposing structures in the city, and a monument of the taste and liberality of the order. The building, when compared to some of its more humble predecessors, will afford a fair type of the advance in wealth and influence of the society to which it belongs.

A few years since and predictions were floating on every breeze that Masonry was soon to be blotted from the world. Its avowed—its sworn enemies—used their utmost exertions to have the prediction realized. New York and Vermont led the van, and Pennsylvania followed heroically in the rear. Even some of the *friends* of the Order turned pale, and seriously looked about for a way of retreat. The present Grand Master of the Grand Lodge of New York, in the perturbations of the hour, declared that Masonry was not worth preserving!

But it *has* been preserved; and for its preservation it is more deeply indebted to its declared and bitter enemies than to pretended or fair-weather friends,—such as abandoned her in her trials and defamed her as they went. Even in Philadelphia, the commercial capital of that State before whose Legislature a WOLF, a DALLAS, a CHANDLER, were brought, as before an inquisition, and threatened with imprisonment if they did not reveal the secrets of Masonry—even in that noble old city of brotherly love, the work goes bravely on. Will the false prophets of New York take notice of these evidences of vitality, and these sounds of progress? Masonry is worthy of preservation; and the erection of another magnificent Hall in Philadelphia is but a link in the chain of its immortality,—that immortality “whose beginning shines dimly from out the shadows of old tradition, and whose last rivet shall be forged when Time and Masonry shall have passed away.” Success to the Order, and green be its future in the city of Penn.—[Ed. Rev.]

REGISTER.

OFFICERS OF LYNCHBURGH (OHIO) LODGE, No. 178. N. W. Cummins, W. M.; S. J. Spees, S. W.; G. R. Hays, J. W.; W. A. Marram, Sec'y.

AURORA LODGE, No. 48, Portsmouth, Ohio. A. C. Davis, W. M.; S. W. Cunning, S. W.; Henry Hall, J. W.; C. Vanbibber, Sec'y.

EXPULSIONS.

WILLIAM G. DAMPIER, has been expelled from all the rights and privileges of Masonry, for gross unmasonic conduct, by St. Alban's Lodge, No. 60, Columbia, Mississippi.

ROBERT C. CALHOON, was, on the 26th of November, 1853, expelled from all the rights and privileges of Masonry, by Libanus Lodge, No. 80, Lewisburgh, Ohio.

SAMUEL BASSET was, on the 14th December, 1853, expelled from all the rights and benefits of Masonry, by Yeatman Lodge, No. 162, Columbia, Ohio.

OBITUARIES.

DIED, at La Grange, Texas, on the — day of October last, **BRO. JNO. CARROWAY**, late a member of Wayne Lodge, No. —, North Carolina, in the — year of his age. Bro. Carraway had resided but a short time in Texas, but had won the esteem of all who had become acquainted with him, by his correct and gentlemanly deportment.

DIED, at Sharon, Morgan county, Ohio, on the 26th of November last, **MRS. ANN STONE**, consort of our respected brother, Dr. John Stone. A correspondent remarks that "her life was a beautiful exemplification of our holy religion." We sincerely sympathise with Bro. Stone in the great loss he has sustained.

EDITOR'S DEPARTMENT.

NEW YEAR.—With a warm and grateful heart—a heart swelling with emotions of brotherly regard—we greet all our patrons, and wish them, most sincerely, a **HAPPY NEW YEAR**. If happiness were within our own gift, and we could confer it upon whomsoever we would, we believe that we should make every human being in the world happy; and we have no doubt that the sight of so much happiness, and the reflection that it was our own gift, would make us the *happiest of them all*. "It is more blessed to give than receive."

Well; if we can't confer happiness upon all our subscribers, we can, and do, give them our best wishes. We can tell them how to be happy—we can point them to a fountain whence issue streams of living water; but we cannot confer the boon upon them. Does the reader ask us to point out the way? We answer, "The **HOLY WRITINGS**," that great Light in Masonry, will guide you to all truth; it will direct your paths to the temple of happiness, and to a glorious immortality." If that is not deemed sufficient, we can go no further. Try it, reader, and test its ability to guide you to unmixed happiness.

We have several reasons to be grateful to our brethren of the Craft

1st. For our large and constantly increasing subscription list. Each year it increases, and the prospect is that it will be larger at the close of the present year than it has ever been.

2d. For the warm and unsolicited expressions of approval which we are constantly receiving from the Craft every where—from Maine to Oregon. We have done the best we could, and we have tried to improve in each succeeding year. We have laid under contribution, for this purpose, our growing experience and increasing knowledge; our enlarged and constantly growing masonic library, and our annually enlarging circle of masonic friends. And we pledge all these instrumentalities to improve our work in the future.

3d. For the constantly enlarging circle of warm hearted and devoted friends that we have found among the Craft in every State of the Union. If the Virginia Senator could say that "no man had such constituents" as he; *we* can say, no man has such a list of noble personal friends as we have. It is true, some of them we never saw, and never expect to see; yet their disinterested acts of friendship are preserved in our memory, and their names and persons are treasured in our heart of hearts. We love them because we have discovered in them the noblest qualities that adorn our common humanity. But heart and memory are both running away with us, and we shall make this article too long for an editorial. We must stop; but—our hand, our heart, and a happy New Year to all.

"CAN'T DO WITHOUT IT."—A brother called at the office the other day who had been a subscriber last year, but concluded not to take the Review the present year, and had been without it for three months. He confessed he "could not do without it any longer," and had therefore called to renew his subscription. We had just received a letter containing the same confession and the same request. We have no doubt there are others ready to make confession if a *confessor* were at hand. We are inclined to think that every Mason would have a more *quiet conscience*, and would *sleep better* at night, if he would take the Review. It is the best antidote we know of for the ills that afflict Masonry,—the monthly Panacea for every difficulty in the Lodge and among the Craft. *Send and get it.*

CITY REGISTER.—We go to press with the present No. before all the masonic bodies in the city have elected their Officers. Hence we are compelled to postpone the list until our next No.

FEBRUARY.—We think we can promise our friends a *very* superior No. of the Review for next month. We promised an increase in attractions for the present year, and we shall "pay our vows," and *exceed our pledges.*

CHILLICOTHE AHEAD.—We think old Scioto Lodge, No. 6, at Chillicothe may hereafter be considered the banner Lodge of Ohio, and in the very front rank of all the Lodges in the West. It will be remembered that a Mr. Brown, who has for many years held an appointment at Constantinople, under the United States government, was in this country two or three years ago, in company with a Turkish dignitary by the name of AMIN BEY. Mr. Brown was formerly a resident of Chillicothe, and which he still claims as his home. He was made a Mason in old "Scioto, No. 6," and he remembers his masonic Alma Mater when a traveler in foreign lands.

Well; Bro. Brown has procured from the foundation of the Temple at Jerusalem, a piece of Marble which he is fully satisfied formed an integral PORTION OF THE TEMPLE OF SOLOMON, and forwarded to our old friend JUDGE ORR, to be placed in the new and beautiful Hall now being erected in Chillicothe. The stone is now on the way to this country, and doubtless will have been received by Bro. Orr before this No. reaches our subscribers. We shall go up by invitation, to inspect it, as soon as it arrives, and in our next No. we shall be able to give our readers full particulars of this important event. Chillicothe seems destined to become the Mecca of American Freemasons; and we congratulate our venerable Bro. Orr, on this noble acquisition to the attractions of the new Hall.

BURNT.—We regret to learn that our brethren at Wellsville, Ohio, have had the misfortune to have their Hall burnt, with all its contents. They had just started a Chapter, and have a very large and flourishing Lodge in that place. They are, however, men of energy, and we have no doubt will proceed at once to "repair damages." Don't be discouraged, brethren, up and at it again.

MASONIC LIBRARY.—We are frequently placed under obligations to Bro. E. T. Carson, of this city, for access to his large and very select Masonic Library. We doubt whether there is a Masonic Library in the United States, superior, in all respects, to Bro. Carson's. His collection of old and rare books on Masonry is unequalled, and he has made the collection at great expense. Many thanks to Bro. Carson.

SCIOTO, No. 2.—We recently had the pleasure of traveling on this safe, pleasant, and well ordered boat, and take the liberty of commending her to our friends who travel by river. She is a regular packet between this city and Portsmouth, and is always reliable. Bro. Kepner, her captain, has been running in that trade until he is almost an old man, and improves with every year of service. Bro. Taylor, the clerk, is all that such an officer should be, using his utmost exertions to make passengers feel at home. Long life to Captain, Clerk, and Boat.

REMOVAL.—Bro. Joseph C. Butler & Co. have removed from the corner of Main and Columbia, to No. 44 Walnut street, east side, between Front and Second streets. They now occupy one of the most beautiful, extensive, and convenient business houses in this city, and as they have it well filled with all kinds of groceries, and sell at honest prices, our friends should call on them.

CONNERSVILLE, INDIANA.—Bro. Durnan, late of the Capitol House, has removed to the old Mansion House. Bro. D. has fully repaired and refurnished the house, and will make it one of the most inviting Hotels in Indiana. We have tried Bro. D., as a landlord, and can fully endorse him. We hope our friends visiting Connerville, will call on him.

BOOTS THAT ARE BOOTS.—We like to speak well of the deserving. We recently bought a pair of boots from Bro. Sliker, Lower Market, and must confess that, in price and quality, we have not seen any thing to equal them for a long time. We advise our friends to call on Bro. Sliker at his stores, No. 49, and also 83, Lower Market. He sells at wholesale as well as retail, and we are satisfied those purchasing from him will go there and buy the second time.

OLIVE BRANCH LODGE, Steubenville, Ohio.—This is a new Lodge, working under a dispensation, and for zeal and activity in the discharge of every masonic duty, its members are excelled by few, if any, in the State. We hope to see it present such specimens of its skill at the next session of the Grand Lodge, as will place it among the foremost of the young Lodges of the State. *Patience and perseverance*, brethren, will accomplish every thing.

CREDITING MONEY.—We wish to remind those sending us money that we keep the account of each subscriber with himself, not with the Agent who sends his name. When money is sent us, therefore, we should be informed to what subscribers it is to be credited. This should never be omitted. Will our friends bear it in mind?

We may as well add here that we need a thousand more subscribers for the present year. Now, *one favor*, reader,—will you make an effort to procure and send us one or more additional subscribers for the present year? Make this effort *at once*. We were in hopes you would have made it before now, and perhaps you have. Certain it is we have received many favors of this kind; but many new brethren are being initiated this winter, and each one should take the Review. Now let there be a general effort, during the present month, to enlarge our list: we need, and hope to receive, a thousand additional subscribers: Who will help in this work?

THE CABINET.—We do not mean the cabinet at Washington, but one much nearer home,—a most excellent steamer, running between this city and Big Sandy. She is a regular packet, and merits as she receives, a liberal patronage. Bro. Gillen, her clerk, understands his business and attends to it. Her captain is a gentleman, competent and obliging. It affords us pleasure to commend the Cabinet to the public favor.

McMAKIN LODGE, No. 120.—We see that the Lodge at Mt. Pleasant, Hamilton county, Ohio, has changed its name from “Marion” to “McMakin” Lodge, No. 120. This is a well deserved compliment to its present excellent Master, General McMakin; who, as a faithful and consistent Mason, has labored diligently and ardently for the good of that Lodge in particular, and the good of Masonry in general. We have long known Bro. McMakin as a just and upright Mason, and we now congratulate him upon receiving this distinguished mark of respect from the Lodge over which he presides.

The present officers of the Lodge are, John McMakin, W. M.; E. B. Stout, S. W.; W. S. Laboyteaux, J. W.; B. P. Dom, Sec’y.

NEW LODGES.—We learn that the following new Lodges have been organized, by Dispensation from the Grand Master, since the late session of the Grand Lodge of Ohio.

GOLDEN GATE LODGE, at Chagrin Falls, Cuyahoga county. C. Earl, W. M.; O. Cathern, S. W.; J. Case, J. W. The brethren who constitute this Lodge are all old Masons, who were *well* tried during the Morgan excitement. We are glad they have resumed labor—it was time. We believe there was a Lodge in olden times at Chagrin Falls; we hope the present one may far excel the other in usefulness.

GARRETTSVILLE LODGE, at Garrettsville, Portage county. R. Daniels, W. M.; O. Smith, S. W.; D. B. Lee, J. W. A correspondent says, “The members of this new Lodge are old Masons who have sat for almost an age, with their harps hanging on the willow, lamenting their captivity. They have now started to aid and assist in rebuilding the House of the Lord.” We wish them abundant success in their glorious undertaking.

MONTICELLO LODGE, at Clyde, Sandusky county. W. M. Harrison, W. M.; C. O. Eaton, S. W.; Jacob McCleary, J. W. These brethren are all strangers to us, but we have no doubt they are fully competent for the task before them. As long as there are bleeding hearts to heal, tears to wipe away, sorrows to soothe, the hungry to feed, the naked to clothe, and the poor to comfort, there is work enough for all. Work, then,—*all* work—“while the day lasts,” for nothing can be accomplished in the grave.

FOUND AGAIN.—We had missed from Noble county, Ohio, our old and valued friend, Dr. Hopkins. We have just learned that he has located in Oskaloosa, Iowa, and we cannot forbear to commend him to the kind attentions of our brethren in that "flowery land." Bro. Hopkins has long been a faithful and diligent Mason, and a good workman.

We hope he may realize all his hopes in his new location. There are many we would have more willingly spared from Ohio. Your hand, Doctor. If our friends don't quit going to Iowa we shall be compelled to bundle up and go there too, one of these days. Any room for us there? Any thing for us to do?

CELINA, OHIO.—A new Lodge has been chartered at this place, under the name of Celina Lodge, No. 241. The officers are Wm. Hunter, W. M.; Danl. Hardcopf, S. W.; E. T. Williamson, J. W.; I. N. Hetsler, S. D.; S. H. Clark, J. D.; J. B. LeBlond, Sec'y.; F. C. LeBlond, Treas.

The officers were publicly installed on the 12th of November, last, and an address delivered by Bro. Collins; after which the company partook of "a good dinner" provided by Mr. Willshire. The brethren seem to have had a "good time" of it, and we trust the work, "thus happily begun," may be continued with unfaltering success. Prosperity and usefulness to "Celina Lodge, No. 241."

MARYSVILLE, OHIO.—The Lodge at this place seems to be in a very prosperous condition, and the members are determined to keep well posted up as to what is going on in the masonic world. But few Lodges in Ohio have sent us a larger list for the Review the present year, and we are glad to learn the members highly appreciate it.

GRAND CHAPTER OF TEXAS.—We acknowledge receipt of a copy of proceedings of this body, at its fourth Annual Convocation, on the 22d of June, last. We shall examine it in time for our next No.

We are also under obligations to our old friend and Bro., Dr. Webb, of Little Rock, for important documents from the Grand Chapter of Arkansas. We will try to attend to all in good time.

POETRY and POETS.—We have received a piece of "Poetry for all brethren to think on," with a request that it be inserted in the Review if deemed worthy—if not, that it may be "cast among the rubbish." The latter will have to be its destiny. Mere rhyming is not poetry; and however good the sentiment may be, unless it be expressed in good poetry it had better be in plain prose. The writer says this is the first time he ever wrote poetry—and we have no doubt of it. We think he will never make a poet, and need hardly try again. Sober prose will suit him best.

PIANOS AND MELODEONS.—We were shown a few days since, at the store of Murch & White, Fourth street, some of the most beautiful and highly finished Pianos we have ever seen. They are curiously inlaid with pearl, and are not only elegant in external finish, but unequalled in tone. Murch & White are among the heaviest dealers in the West ; and they sell at extremely low rates. Every family should have music in it of some kind ; and those who can afford a Piano or Melodeon should by all means go and buy one of friend Murch.

PEOPLE'S JOURNAL.—Just received—a capital work.

ENCOURAGING.—A correspondent writes from Fairfield, Ohio, as follows : “ The Review I highly prize ; not only for the large amount of general information it gives to the masonic world, but for its bold and independent exposition of all those errors and innovations which are made, or designed to be made, under a mistaken zeal, for the benefit of the Craft. And I think I can say for your encouragement, that after having been a constant subscriber ever since the Review reached the end of the 2d Vol., that every succeeding No. has increased in interest ; especially is this so since its enlargement. Go on, then, Bro. Moore, and may the increasing demand among the Craft for masonic reading, demand of you still greater enlargements.”

Thank you, Doctor, for your good opinion and your good wishes. We shall try most earnestly to deserve the one, and hope to see the other abundantly realized. We intend to *keep ahead* of all competitors ; and the future, we trust, will be marked by as great improvements as the past. Every friend of the Review should remember that every additional subscriber will aid us in improving the work.

WATCH HIM.—We have been requested to say, that a man, claiming to be a Mason, by the name of James B. Moore, and hailing from Savannah Lodge, Georgia, is traveling through the country and levying contributions from the Craft. Bros. Hirsh and Levy, of Circleville, O., have suffered by him, and so doubtless have others. Let the Craft keep a sharp look out for him,—*and many others just like him* ; idle, loafing fellows, too lazy to work. They had better be careful, as *they are watched*.

PROF. W. H. B. THOMAS, of this city, has been invited East to deliver a course of Lectures on the Science of foretelling the weather by means of indications as exhibited by animals, insects, and plants. A basis was established for this science by a paper read by the Professor at the late meeting of the American Association for the Advancement of Science. Prof. Thomas has devoted years to this department of science, and his lectures will doubtless be of a highly interesting and entertaining character.

LITERARY NOTICES.

A BEAUTIFUL GIFT BOOK.—We find on our table a most appropriate gift book for the season,—“*The Rosary of Illustrations of the Bible.*” Published by PHILLIPS, SAMPSON & Co., Boston ; and edited by Rev. Edward E. Hale. The paper and typography are *very* fine, and some of the illustrations are among the most beautiful engravings we have ever seen. The contents are of that religious tone which sanctifies friendship, and renders a gift doubly valuable. It is a very appropriate and elegant gift-book. For sale by J. ERNST, 112 Main street. We may as well remark that Ernst has an extensive variety of the most magnificent gift-books we have ever seen. Call and examine them.

LITTLE FERNS for Fanny's little Friends ; from the press of Derby & Miller, Auburn, is before us. All are aware that this is another work by the author of “*Fern Leaves,*” and is of the same general character. It is well got up, and the contents will compare favorably with the larger work by the same author. It makes a very beautiful gift-book for young persons. We hope to see many of them circulating as mementos of friendship during these holiday times. For sale at ERNST's Book store, No. 112 Main street.

THE HEAVENLY HOME ; or, The Employments and Enjoyments of the Saints in Heaven. By Rev. H. Harbaugh. Published by Lindsay & Blakiston, Philadelphia. This, to the Christian, is a work of absorbing interest, and none can read it without profit. It should be in every family library. For sale by J. ERNST, 112 Main street, Cincinnati.

PETERSON'S FAMILIAR SCIENCE ; or the Scientific Explanation of Common Things, is a work of rare interest. It furnishes an immense amount of valuable information in relation to matters and things that are constantly presented to the mind, and which are so common that they are overlooked. We have not seen a work in a long time that we deem of so much value as the book before us. It should be in every family, for more information can be gained from it, than from half the books afloat. We most heartily commend it to the public. Published and for sale by Applegate & Co., 43 Main street. Some *twenty-seven thousand* have been sold.

MOSHEIM'S ECCLESIASTICAL HISTORY.—This great standard history of the Church, from the birth of Christ to the year 1826, has just been issued in a new dress, by the extensive publishing house of APPLEGATE & Co., No. 43, Main street. Nothing need be said by us in relation to the *merits* or *reliability* of Mosheim's history ; it has long borne the approving seal of the Protestant world. It has become a *standard* work, and no public or private library is complete without it ; nor can an individual be well posted in the history of the Christian Church for 1800 years, without having carefully studied Mosheim. We wish, however, particularly to commend the present edition. The pages are in large double columns ; the type is large and very distinct, and the printing is admirable, on fine white paper. It is really a pleasure to read such print ; and we recommend our friends to purchase this edition of this indispensable work. For sale by Applegate & Co., No. 43 Main street, Cincinnati,

RELIGIOUS COURTSHIP.—Applegate & Co. have just issued a new edition of this old and valuable work, by Defoe. It treats of marriage on christian principles, and is designed as a guide in the selection of a partner for life. Young persons should by all means read it, and with particular attention, for it furnishes important directions relative to the most important act of life. The present is an excellent edition, and is for sale by Applegate & Co., 43 Main street.

ANATOMY OF THE BRAIN.—This splendid work, from the Lithographic establishment of Middleton & Wallace, and edited by Dr. Rives, is just out, and a copy is on our table.

Every student of Anatomy,—every Physician and Surgeon, should have a copy of this work ; indeed it would seem to us to be indispensable to every medical man. The drawings are copied from the most celebrated and expensive work of the kind ever published in Europe, and the artists have done their work to admiration. Prof. Rives has added notes of reference and explanation, which enable the student more easily to understand the plates. The work is for sale at DERBY'S, Main street.

HOUSEHOLD MELODIES.—W. C. Peters & Sons, Music Publishers of this city, have issued a series of Songs, Duets, Trios, and Quartettes, under the above general title. One of the songs—" *I had a dream just now, Mother,*" has been laid on our table. The words are by A. J. SHIVELY ; the music by Prof. S. NOURSE, of this city. The words of this song are beautiful, and the music is equally so. The publishers have done their part well ; and we have no doubt these "Melodies" will become popular. We should be pleased to hear them substituted for those miserable "Negro Melodies" that are now so common : for while the sentiment is elevating and refining, the music is delightful.

MAGAZINES.—The Parlor Magazine, published by Jethro Jackson, in this city, is really creditable to the enterprise of the West. The literary contents of the work, as well as the paper, printing, illustrations, &c., are of the very first order. A new volume will commence with the new year, and Miss Alice Carey becomes associate editor. The work is richly deserving an extensive patronage. Price \$2.00 a year in advance. Call at Applegate & Co's., 43 Main street, and subscribe.

PUTNAM'S MAGAZINE for December, is by far the best No. we have yet seen of that splendid monthly. Putnam spares no expense or labor, and seems determined to excel all his competitors.

The copy sent us by mail did not come to hand, and we had to buy a copy. We should be glad to receive it through the agent here.

ARTHUR'S HOME MAGAZINE.—A new volume of this admirable family Magazine begins with the present month. We like the Home Magazine for several reasons : 1st. It is cheap—cheaper than any other work of the kind : 2d. Its contents all have a high moral tone : 3d. You may place it in your family, and in the hands of your children, assured that they may learn something from it that will make them wiser and better.

THE LADIES' REPOSITORY.—This beautiful western monthly is most ably conducted by its present accomplished editor, Dr. Clark. No family should be without the Repository. Now is the time to subscribe.

THE MUSICAL REVIEW and Choral Advocate, maintains its high reputation in the musical world. The present No. closes the volume, and the new one will commence with the year. Hereafter it will be issued semi-monthly instead of monthly, as heretofore. By this means the amount of reading and musical matter in a year will be just doubled, yet without increasing the price, which will remain at \$1.00 per year. Let every lover of music send for the Review. Address Mason Brothers, No. 23 Park Row, New York.



VOL. X.

CINCINNATI, FEBRUARY, 1854.

NO. 5.

TERMS OF THE REVIEW.—TWO DOLLARS per annum, payable in all cases in advance. Subscriptions must always begin and end with the year, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out unless ordered. Names can be sent by mail, but no money. That can be retained until it is sent by private hands, or is ordered.

Office, removed—see Editor's Table.

THE PRESENT.

WE have taken some pains to observe the spirit manifested among the Craft at large at the recent installations, and have been much gratified at the zeal and harmony prevailing almost every where. There are some Lodges, but not many, whose members seem to have lost their former love for the Order; and consequently their zeal in sustaining it; but as a general rule, as far as our enquiries have extended, two features mark the present condition of the Craft: *First*, a calm and settled conviction of its usefulness, and a desire for its extension. *Second*, a willingness to assist, to a reasonable extent, in sustaining and building up our mystic Temple. The brethren appear to have a high appreciation of the *moral* and *social* tenets of Masonry; and, believing their propagation will benefit man, they are eager to engage in the noble and glorious undertaking. We see, almost every where, a close attention to the rituals as well as the spirit of the Order; and an ardent desire among the Craft to see it stand forth in all its native beauties, commanding at once the homage of its friends, and the respect even of its enemies. Such, we believe, is the **PRESENT**; may the **FUTURE** "Shine more and more." [Ed. REVIEW.]

VOL. X.—17

THE ASTROLOGER OF CHALDEA,

Or, Masonry in the Orient.

BY THE AUTHOR OF "THE LIGHT OF THE TEMPLE."

CHAPTER VI.



UMORS of war, with its dire alarms, reached the Patriarch, ere he had dwelt long in his beautiful mountain home. The confederate kings of the five cities of the plain, namely, Berah, the king of Sodom, Birsha, the king of Gomorrah, Shinab, the king of Admah, Shemeber, the king of Zeboim, and the king of Zoar, were under the government of Chederlaomer, the proud and mighty monarch of Persia. Being uneasy under the Persian yoke, which had pressed with galling weight upon them for twelve years, and unwilling to be any longer tributary, or submit to the heavy exactions imposed upon them to support that gorgeous Eastern monarchy, which extended its grasping arms over the most fertile portions of Palestine, they resolved to rally their forces and throw off the yoke. The note of preparation was sounded, soldiers were marshaled, and in anticipation of an invasion from the Persian army, every city was fortified. So thorough and perfect were the preparations for defence, that the Persian power alone was not able to overcome the kings of the plain, and again reduce them to subjection. Such was the opinion of Chederlaomer himself, but he had powerful allies in the persons of Amraphel, the king of Chaldea, Arioc, the king of Babylon, and Tidal, the king of the surrounding nations, and through means of messengers sent to the courts of these respective kings a league was formed, and every preparation was made for making war upon the five cities, and visiting their respective rebellious kings with summary vengeance.

Though the neighboring provinces of Palestine had not formally declared themselves independent, or entirely united with the five kings in throwing off their allegiance to the Persian government, still they manifested great disaffection, and bore

with great uneasiness and constant murmurings their subjection to the throne of Persia. The king of Persia was aware of this state of things, and for the purpose of chastising them and thus coercing a more perfect obedience, as well as inflicting punishment, if not a war of extermination upon the rebellious kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, the allied powers marched their armies against the Rephaims in Astaroth-Karnahim, the Zuzims in Ham, the Emims in Shareh-Kiriathaim, the Horites in Mount Seir, the Amalekites in Kadesh; and the Amorites in Hazezontamar. Thousands upon thousands of these defenceless Canaanites fell before the victorious arms of the allied powers, and wherever the proud hosts of Persia and Assyria went, they carried desolation, and rapine, and death. It appeared that the more that were slain by the insatiate sword, only whetted it for keener rapine and a more sanguinary destruction.

Tidings of this dreadful war reached the ears of the confederate-kings of the vale of Siddim, and instead of remaining in their strongholds and waiting the attack of the enemy, as they should have done, so soon as they learned of their arrival on the confines of their territory, they marshaled their hosts and went out to give them battle. Though it was five kings against four yet the army of the five bore no comparison with the numerous hosts of the four mighty kings. Besides, the allied forces were flushed with successive victories, and they could not believe that the petty sovereignties of the plain would be able to measure swords with them upon the field of strife. The contending armies at length met, and a fierce and deadly conflict ensued. For hours nought was to be heard but the clash of arms and the groans of the wounded mingled with the loud and deafening shouts of the victors. Chariots and horsemen and footmen were all mingled together in wild confusion in the deadly strife. At length the army of the eastern allies prevails, and the kings of the plain retreat to their cities. In their retreat, the king of Sodom, and the king of Gomorrah, falling in slime pits, with which the plain of Siddim abounded in those days, are taken by the pursuing hosts. The most of the army fled to the mountains, and the victorious hosts entering the cities take possession of the spoils, making all the inhabitants prisoners. After feasting and rioting upon the spoils, the cities

were stripped of much of their treasure, and taking several of the most distinguished citizens prisoners, the army took its departure.

Eight years had now passed away since the separation of Abram and Lot, and as the distance from Mamre to Sodom was forty miles, it was seldom that Abram heard of the fate and fortunes of his kinsman. We have already alluded to the rumors of war which came to his ears, and his anxiety for the welfare of Lot was not a little heightened when a messenger, in breathless haste, approached his tent and exclaimed,

"Alas, master, Sodom is taken by the enemy, and thy kinsman Lot, with his wife and daughters, are carried away into captivity,"

"Whence comes the intelligence of my kinsman's sad fate?"

"The kings of Sodom and Gomorrah fell and were taken in battle, and I, alone, of the number who fled to the mountains, have come to tell of my master's fate."

"What direction took the victorious army with its spoils?"

"The direction northward, this side the Jordan, my Lord."

"Then, by the help of the great Jehovah, I will rescue him," said Abram, at the same time summoning trusty and chosen men, whom he sent as messengers to the confederate kings of the neighboring provinces, Aner, Eschol, and Mamre. In the mean time Abram armed his own chosen band of servants, to the number of three hundred and eighteen. Up to this time he had been a man of peace, following a pastoral life, and watching with pious fidelity over his flocks and herds, knowing nothing of the tumult and strife of war. Now his bosom heaved with a new and mighty impulse, not however to gain the renown of a conqueror or to gratify a selfish and heartless ambition, but to avenge the wrongs done to his kinsman, and his magnanimous soul was kindled with energy to deliver him if possible from the hands of the enemy. His beloved Sarai shared in the truly patriotic and fraternal feelings which moved his heart, and with her own fair hands she anointed his shield, balanced the nodding helmet upon his head, braced the corslet and mailed coat and buckler above the shining armor, and presented him the bright unsheathed sword which was not to return to its scabbard until injured innocence had been redressed, and the proud conquerors of Sodom and its confederate cities had been humbled in the dust at his feet.

It was not long until the approaching armies of his friendly allies sounded their trumpets on the mountain ranges of Mamre. Soon, every arrangement being made, the venerable patriarch and his allies were seen on the line of march towards the field of contest. On their route they passed the northern limits of the plain of Jordan, and taking the direction of the lake of Genneseret, they passed along its shores; crossing the tributary streams of the Jordan they followed the course of that river up to its very head waters. The victorious army of the enemy was still before them, and they hurried their marches, only encamping at night for refreshment and rest. The spirit which actuated Abram seemed to have been communicated to all the confederate forces. His trust was in his God, and he was nerved by super-human courage to advance upon the foe.

Already had the army marched a distance of one hundred and fifty miles and were nearing the borders of Syria. Believing that the enemy could not be far off, spies were sent in advance to reconnoitre the ground and ascertain their position. It was not long until the messengers returned with the tidings that the army of Chederlaomer and his allies was encamped in one of the defiles of Mount Lebanon, reveling in the spoils of their successive victories, and wholly unconscious of any danger.

Abram called a council of war, and skilfully arranging all the forces as commander in chief, it was agreed that they should approach as near as possible the covert of the enemy, and wait until the first watch of the night before making an attack.

Night came, and with it the hour for action. Under cover of the darkness the army, divided into four companies, led on by their respective commanders, stealthily advanced upon the encampment at different points. There were no sentinels posted by the enemy to guard the passes, and when they met on the summits and at the openings of the defile, they flanked out right and left. Then rose the battle-cry, which reverberated from rank to rank, "the sword of Jehoyah and Abram," and with every sword drawn, and shields and lances glittering in the light of the moon, the patriot army rushed to the onset. So sudden was the shock of war, and so unprepared were the midnight revellers for defence, that they fell in great numbers, and the only concern which seemed to actuate the entire army was

how to make their escape. Never was stratagem more successful, never was victory more complete. Terror-stricken they fly in confusion, and those who succeeded in making their escape fled into the deserts of Syria. Multitudes were taken as prisoners of war, and all the wealth of the spoils of the conquering army, of which they had drained Palestine, became the property of Abram and his confederates.

Lot and his family were saved, together with many of the nobility and citizens of the five cities of the plain. The army having met with such signal success in achieving its object, organized a detachment of chosen men, and made preparations on the following morning to pursue the defeated kings. The route taken by the main body of the army that could be collected after the battle, was known to Abram, for he had sent spies after them. Immediate pursuit was given, and having but the advantage of a few hours, it was overtaken at Hobah not far from Damascus. A hot and desperate conflict ensued in which the kings were again vanquished, and fled, leaving the remainder of the spoil a prey to the victorious cohort of Abram.

Abram was now distant from Gomorrah one hundred and sixty miles, and from Mamre by that route, two hundred. So completely dispersed and broken were the forces of the enemy, and so little was the probability that they would be able to rally again, or attempt to reconquer the territories through which they had passed, that Abram thought proper to return to the main army, and collecting all the captives and spoils, to make preparations to return to the cities of the plain. He was encouraged in this by the signal interposition of Divine Providence in his behalf, and on joining the army which he had left on the sides of Lebanon, his suggestions met with an unanimous approval from his companions in arms. In a short time the victorious army was on its march home.

On their way back the nearest and most practicable route was to leave Gennessaret and the Jordan to their left and pass through the hill country. It was not necessary, now that the great object of the expedition was accomplished, that the army should resort to forced marches, and hence they took their leisure, seeking the most suitable places for encampment. After such a fatiguing march, and arduous but successful battle,

the officers and soldiers needed refreshment and rest. On these occasions Abram would take Lot and his family into his tent, and hours were spent in hearing them rehearse their history since the separation, and the adventurous incidents connected with the fatal battle at Sodom and their captivity under Chederlaomer and his allies. The recital of many things connected with life in Sodom, and the trials and hardships endured by the family while in captivity, was painful to Abram, and he labored to effect a re-union of the families, promising them full protection and every blessing they desired, in his mountain home at Mamre. But, alas, Lot's heart was too strongly wedded to Sodom and its pleasure-seeking, profligate inhabitants, to induce him to entertain with proper regard the kind proposal. His wife and daughters, too, had formed associations which they could not think of exchanging for a country home.

At length the army approaches the ancient city of Salem near to the mount which was called Moriah. It was a lovely spot.



A peaceful vale formed by the aforementioned mountain and another on the east, which was crowned with olive trees, spread out its inviting bowers to the toil-worn army, and here they pitched their tents and encamped for the night, among the clustering vines and overshadowing olives of

the valley. A silvery stream wound through the valley, reflecting the hues of the beautiful flowers which grew upon its margin and cast their fragrance on the evening air. The whole valley, and the sides of the mountains, to their very summits, were clothed with flowers of the most enchanting hues, and trees of the utmost grace and beauty. It reminded Abram of Eden, in his own land, where he had such a glorious vision at the ceremony of the worship of the god of day.

Early on the following morning, while the sun was gilding the tops of Olivet and reflecting its mellow glory on the valley below, as Abram was engaged at his devotions in his tent, he was startled at witnessing a form descend into the vale, dressed in the most gorgeous apparel, with a priestly mitre on his head.

For sumptuousness of vestments he had never witnessed any thing, even in the magnificent palace of the king of Nineveh, or the temple of the priests in Babylon, that excelled those worn by the mysterious stranger. He approached Abram with dignity and grace. An unearthly radiance shone from his



countenance, and a smile of inimitable sweetness played over his calm benignant features. In one hand the stranger held a roll of bread, and in the other a cup of wine. "Surely," thought Abram, "this is a celestial visitant, the angel of Jehovah himself." Approaching the tent, Abram advanced

to meet him with a firm and confident step. Then "the priest of the most high God" presented to Abram the bread and the wine, while the mysterious person pronounced the following benediction :

"Blessed be Abram of the most high God who is possessor of heaven and earth, and blessed is the most high God, who hath delivered thine enemies into thy hand."

Then was it known to Abram who the stranger was, for though by name Melchizedeck, which in the Hebrew tongue meaneth king of Salem, or prince of Peace, yet had he a name which is, above every name, a priest and king forever, without beginning of days or end of years. He had communed with God, and the light and glory of that hour constituted one of the happiest reminiscences of his eventful but faithful life. A divine revelation unto him, after this manner, had never been made to Abram before. The wonderful person before him was the prophet, priest, and king, infallible, perfect and everlasting ; and, as a greater than Abram and all the priests and kings of the earth, to him the patriarch presented a tenth part of all the spoils of the enemy as a grateful offering to God for his interposition in his behalf.

Pleasant and delightful as it would have been for the returning army to have tarried longer in this peaceful vale, it was necessary that they should resume their march on the following morning. We shall not detain the reader by a recital of all

the events connected with the march from Salem to Sodom. Suffice it to say, that in a short space of time passing along the valley of the Jordan they entered the rich and fertile vale of Siddim. The king of Sodom, on hearing of their arrival in the country, hastened out to meet the approaching army. The released captives shouted aloud for joy when the sight of their native city burst upon their view. Many of them, doubtless, thought when they were taken captive that they were leaving their home and their kindred forever, but Providence had ordered otherwise, and by the powerful arm of a chieftain unknown in the annals of war, they were rescued and restored to their homes and friends. The king of Sodom received Abram and his confederates with every demonstration of respect. The spoils of the cities, consisting, in part, as we have already seen, of great treasures, were brought back with the captives, and preparations were made by the generous patriarch to restore them to the respective cities to which they belonged. To this end a council of the kings was called and the treasures presented, that each might claim the portion belonging to their respective treasuries. In addition to the treasure were large quantities of cattle which had been taken from the inhabitants and the surrounding nations through which Chederlaomer had passed with his army.

The magnanimous proposal of Abram to return the spoils of war, which of right belonged to him and his confederates, was met by the generous refusal of the kings to receive any portion of it, all they asked was the restoration of the captives of war. To this Abram replied, "I have sworn to the God of heaven, that I will not take from a thread even to a shoe-latchet, and that I will not take any thing that belongs to others, lest it should be said, 'Abram hath gained his riches by force and arms. All that I ask is that which the soldiers have eaten, and the portion that is justly due my confederates, Aner, Eschol and Mamre.'" The captives from the neighboring states of Palestine were sent, every man, to their homes, with the portion of the spoil which had been taken from each.

Great were the rejoicings in the cities of the plain. All the kings and nobles did obeisance to Abram, and such was the respect and esteem in which he was held that they would have made him monarch of the land of Palestine, but he refused the

scepter at their hands. God having already given to him the entire country, he chose not to accept any distinction or inheritance from mortals, preferring to stand in his lot and obey alone the directions of that divine voice which called him from his grotto in Ur of the Chaldees, and from the temple and palaces of Babylon to this then unknown land, a stranger and a pilgrim. For him there were to be higher, holier manifestations, connected with the destiny of nations yet unborn, and his faith in the divine promise assured him, that through his seed, though yet childless, all the nations of the earth were to be blessed to the end of time.

The army was disbanded, and the confederates of Abram returned with their portions of the spoils to their respective provinces.

At length the day arrived for Abram's return to his home in Mamre. He had not heard from his beloved Sarai and household since entering upon his successful expedition, and he was anxious again to embrace the wife of his youth and the idol of his heart. Collecting together his servants, now no longer herdsmen, but well trained soldiers, they entered upon their march. Vast multitudes, including the kings and nobility, escorted them from Sodom, and as the triumphal procession moved through the streets, and passed over the plain to ascend the mountain, loud shouts of victory rent the air, while from every tongue was heard the exclamation, "Long live Abram, the servant of the most high God, possessor of heaven and earth, who hath delivered our enemies into his hand; and long live Aner and Eschol and Mamre, his faithful friends and allies."

Many had been the fears, and dark the forebodings of the devoted Sarai, and many and earnest had been her prayers for the successful return of Abram. Nor did she hear of anything connected with his fate, or that of his army, until, on a clear bright morning, after rising from her devotions, her heart was made to leap for joy, as from her tent she beheld floating in the distance the victorious banners of the returning army. Calling her maids she hastened out, with timbrels and song, to meet her beloved spouse and his brave soldiers. It was a joyous meeting. Abram sprang forward and clasped in a long and rapturous embrace the beloved Sarai, and all partook of

the general joy. Mamre, with its tents, never looked more beautiful, nor did ever the mountain plain ring with louder notes of gladness than on that auspicious day.

"LET THERE BE LIGHT."

When Earth from chaos sprung,
And time, unnumbered, lay in primal sleep,
A voice went echoing o'er the darkened deep,
And through creation rung.

"Let there be light"—it came ;
Thick darkness fled before it, and the spray
Of the dark waters leaped up to the day
Of that first, Heaven-sent flame.

And earth looked green and fair ;
And rain-drops glittered—and the gathering storm,
With hurrying clouds and tempest, took their form
From light still lingering there.

Oh, God ! look down once more !
For sin and sorrow sap life's trembling sands,
The Marah waters flood earth's pleasant lands
And leave no happy shore.

Look on the darkened face
Which might have worn Thine image—Oh ! would'st Thou
Glance in Thy beauty on each darkened brow,
'Till we Thy glance can trace !

Smite Moloch's power and pride—
Rend off earth's selfish fetters—for they clasp
The poor duped earth-worm in their iron grasp,
Till he had toiled and died.

Make wars and strivings cease—
Rule o'er the nations—break the blood-stained sword ;
Soil the proud trappings, 'till each murdering horde
Looks up to Thee in peace.

Look on thine own, Oh, LORD !
Even on Thine earthly Zion, till it feel
The Christian meekness and lofty zeal,
That's breathed in Thy word.

Light up the human soul
To all its power and duty. May life's trust
Not be a talent buried in the dust—
A race without a goal.

[*N. Y. Tribune.*]

RITE OF MELESINO.

BY G. H., JR. 32 .".

One of the most curious things with which the student of masonic antiquities becomes familiar, is the Rite invented by, and named after, Melesino.

Melesino was a Greek, who entered the Russian military service, and rose to the exalted rank of Lieutenant General. He was possessed of much talent and great acquirements, having, it is said, conducted the work of the same Lodge in four languages, with equal ease.

His rite was practised in Russia about 1765, and was never known out of that country. Its use has long since ceased, and no work has been done in it for nearly a century.

It consisted of seven degrees—1. Entered Apprentice. 2. Fellow Craft. 3. Master Mason. 4. Secret Vault. 5. Scotch Master and Knight. 6. Philosophical Degree. 7. High Priest of the Templars.

Of course, it is not proper to speak of the first three degrees. They did not materially differ from those we practice by the same names, except that, like all European masonry, the third degree has no "*clu*" in it. And in the present state of opinion as to what should meet the eyes of strangers, probably "the least said the soonest mended" as to the fourth degree. It is too intimately allied to the third to be a proper subject for discussion before the public, as long as we regard the ritual in the sacred light in which it is now generally considered in America. When we arrive at the freedom of public explanation practiced among continental Masons, it may answer. It suffices to say, that it supplies the want of the "*clu*" in the third, and resembles none of the Ineffable degrees of the Scotch Rite. There will be no objection, however, to publishing the following translation (for there is nothing in any Rite now practised, like it) of the history contained in Melesino's *fifth* degree, from Lenning's "*Encyclopadie der Freimaurerei*," a very valuable German work, published at Leipsic, in 1824. Our readers will understand, that the degree professes to have been imported from Scotland, and thus the word "Scotch" became attached to it. Of course there were no "Scotch Knights" in Judea.

HISTORY BELONGING TO THE FIFTH DEGREE.

The degree of Scotch Master, or, more properly speaking, Scotch Knight, was valuable in the second age of the World, for Solomon himself founded it. The number of Knights was, originally, only eight, but was afterwards increased to sixteen. All who aspired to this dignity, were carefully proved and tried and tested, and were required to be learned in the seven liberal arts. Moreover they had to manage the Treasury of the King and of the Temple, and to defend them in war, even to the sacrifice of their lives. The clothing of their rank, called *Ephata*, was long, of red cloth, bordered with gold, their sashes red and green, worn over the right shoulder, from which the Scotch Knights have derived their present similar custom of wearing the sash.

Solomon lived forty years after the establishment of this degree, and died. Rehoboam succeeded him. He behaved in a manner directly the reverse of his glorious father, whom the Egyptians had named King of the Blessed. Rehoboam followed the advice of his young courtiers, and despised the ancients. He began a useless controversy with Jeroboam, the son of Nebat, an Ephrathite, born in Zarida, a favorite and chief captain of king Shishak of Egypt. He persuaded king Shishak to declare war against Rehoboam, and in the fifth year of his reign overcame him. In this war, Jeroboam in a short time seized all the strongholds of Judea, and even pushed his forces to the walls of Jerusalem. When the Scotch Masters and Knights saw this, they bound themselves by a common oath, to shed, if necessary, the last drop of blood in defence of the walls of the Temple, and to lead, in person, the hundred armed warriors who were set to guard that holy edifice. When Jeroboam, without any great difficulty had surmounted the walls of the city, and pressed upon those of the Temple, he was astonished to meet so great resistance, that to save his troops he had to leave his object unaccomplished, and withdraw from the Temple. He sacked the city, and plundered its treasury and that of the king. At this attack, eight of the Scotch Knights lost their lives, and thus fulfilled their oaths. The others, just half their original number, resolved, that as they were too weak longer to resist the enemy, they would make a timely effort to save the treasure. There were in the

Temple many treasures, but there was one which they valued above all the others.

When Jeroboam, with all his forces, the second time attacked the walls of the Temple, he mounted to the outer court, and broke to pieces the two pillars Jachin and Boaz. Here the Scotch Knights made a bold sally and drove the enemy back over the walls. Then they seized the four pieces of the broken columns, and brought them into the inner court of the Temple, behind the great fountain, with the water of which it had been the custom to wash the blood of the sacrifice out of the Temple. There was a concealed passage there, called Jaerzen-Kedi, in which they arranged the four pieces of the broken columns, in the form we know as that of the St. Andrew's cross, and upon them laid the treasure. This passage was wide and long, having two branches, one of which led to the forest of Zitt, the other to the plains of Lanan and Marassa. The Scotch Knights chose the latter, and came to the land of Paran, and from there to the desert of Abaramaita, a rocky and unknown country. Here there was no road nor path, nor any trace, from which it could be supposed that human foot had ever wandered thither. The entire region roundabout was covered with a dark and impenetrable forest. Beasts of prey had made it their own: the valleys resounded with their roaring. Did the Knights ascend a hill, they could only see before them a fearful abyss, and, on each side of it, precipitous rocks. Already the day had passed by: dark night enveloped them, so that they could no longer recognize each other, except when, before peals of thunder so loud and stunning that the earth shook, dazzling and destroying lightning struck about them. Great venomous serpents left their holes from fear, and hissed at their feet. In this danger, when every moment death seemed at hand, they sank upon their knees and raised their hands to the great Architect of Nature. Day at last dawned: they continued their journey in this terrible wilderness:—but the raging tempest constantly accompanied them. Thus they wandered many days and nights, without strength or heart, and not knowing where they were.

At last the clouds passed away, and the skies became once more clear, and from afar, they saw towards the south lofty rocks, resembling a strong wall with high towers, and appa-

rently surrounded by a moat of standing and stagnant water. The shadows of the rocks lay upon half the wilderness near them. When they drew nearer, they discovered towards the east an old ruinous gate, whose rotten posts still stood, but threatened every moment to fall. With much difficulty they passed, first, over an embankment of earth, then through an unfathomable morass, and at last over the water. At the risk of their lives, they adventured through the gate. Scarcely had they taken sixteen steps in this dark passage, when they caught what seemed a glimpse of heaven, which penetrated through a cleft in the gate, and led them to a spot where they soon beheld the most beautiful and delightful region of the earth.

Sixteen weeks had passed in their dreary wandering before they found this earthly paradise, where perpetual spring and sunny skies prevailed. The blossoms and ripe fruits of a multitude of trees exhaled delightful fragrance. Beneath these, many-colored flowers were mingled into a mosaic, with which the entire plain was covered, and shed balmy odors, and pleased the eye with inexhaustible grace. A softly-tinkling, silvery brook meandered through this "valley of delights," a spot wherein no sense was disappointed or unsatisfied. That which especially pleased the palate, provided at the same time for the stomach the healthiest nutriment, and strengthened the forces of the entire body. After the Knights were entirely restored from the effects of their suffering and toils, they found upon careful examination, that this happy place was only a thousand yards long, and the same breadth, and surrounded by high steep rocks as with a wall. At a little distance stood a sacred grove, and hard by an ancient temple. Over the doors of the temple was an inscription in Hebrew, "Let none approach this holy temple, save he who knows and honors the seven liberal arts and sciences, and is at the same time free from all curiosity."

The Knights hereupon administered to each other an oath, and then entered the temple and deposited in the middle of it their sacred burden, the treasure they had brought from Jerusalem. This consisted of a square ivory chest, edged with gold and adorned with gems, which Hiram himself had made. In it lay two pieces of pure gold, each a yard in length and thickness, which had been made for the capitals and pedestals

of the pillars, but had never yet been attached to them. This gold was regarded as sacred, and deposited in the Holy of Holies, because it had been prepared by the hands of Solomon himself. In the middle of the chest was preserved the breastplate with twelve jewels, after the number of the tribes, which Moses had caused to be made, and the High Priest was accustomed to wear once every year when he entered the Holy of Holies together with a thick plate of gold on which was engraved the Urim and Thummim. In the lower part of the chest lay four golden medallions, upon one of which was the E. Appentice's **, upon another the Fellow Craft's **, and upon a third the Master Mason's **, but the fourth bore as yet no inscription. *The original Master's ** was engraved upon the lid in a triangle.* At the left the Knights saw the square ; * at the right appeared a coffin of black jasper, on the lid of which were the following words in Arabic letters : " Here God himself keeps watch." This coffin was indeed for nine years and three months a mystery to the Knights, until at last one of them presumed to satisfy his curiosity, and thereby diminished their number ; for during the four hours which it required to cut the square to pieces he lost his life. For this reason the Scotch Knight when the degree is conferred is led under a pulley, and four times drawn up ; in remembrance of that faithless and foresworn brother, whose name was Erphat.

This place, where the Scotch Knights passed so many years in quiet and content, is situated in Arabia Felix, but was environed by so many dangers, that no mortal dared to visit it, and, at last, it was only by a favorable turn of fortune, that the Knights were enabled to leave it and to return with their treasures. Upon their arrival in Jerusalem, they found the holy city, as well as the Temple, devastated, and lying in ruins and ashes. They at once bethought themselves of the grave of Hiram, and fearing that his bones might have been burnt, they sought out the spot, and by four great pulls drew the

* The word which is here translated "square" is in the original German "die Normam." It is obviously no German word, but the accusative singular of the Latin word *Norma*, a square. What it means here the translator cannot suggest, nor have any of his German friends been able to assist him. Perhaps in the Rite of Melesino it had a technical signification, but although the translator has the advantage of a practical acquaintance with the Scotch as well as York Rite, he is unable to trace it by any analogies from those degrees.

coffin, by the cord fastened to it, out of the ashes, and buried him anew in a secret place, where his remains rest even to this day. They then betook themselves to all parts of the world, sought for their brethren, and, mindful of their duty, spread everywhere the light of Masonry. They related to their brethren the wonderful and fearful occurrences which had happened to them, and exhorted them to like truth and zeal.

AGE AND ORIGIN OF THE ROYAL ARCH.

From the report of a committee to the Grand Chapter of Arkansas, at its last communication, we make the following extract. It is an epitome of facts which place the origin of the Royal Arch degree in a very clear light. [ED. REVIEW.]

But your committee are perfectly satisfied that the Chapters have no valid claim to the jurisdiction. There is really little doubt as to the true origin of the Royal Arch degree. Dr. Oliver, in a work of profound research, though containing many extravagant claims and absurd pretensions, says that there exists sufficient evidence to disprove all conjectures as to an early origin of this degree, and to fix the era of its introduction to a period which is coeval with the memorable schism among the English Masons about the middle of the last century. He means, as others have alleged, that it was invented by Dermott. And Companion Mackey, of South Carolina, the fullness and accuracy of whose masonic learning is well known, says, in his *Lexicon*, "It seems to me, as the result of a careful examination of the evidence adduced, that, before the year 1740, the essential element of the Royal Arch constituted a part of the third degree, and that, about that year, it was severed from that degree, and transferred to another, by the schismatic body calling itself 'the Grand Lodge of England according to the old Constitutions.'" *Mackey's Lexicon*, 433.

Dr. Oliver altogether denies that the Royal Arch is a separate degree, at all. He says that he is persuaded "that the Lodge of Reconciliation, which was formed of the most eminent Masons from both the ancient and modern parties at the Union, assisted by experienced Scotch and Irish brethren, decided right, when they pronounced, that pure ancient Masonry consists of three degrees, and no more: viz. those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch." 2 *Lands*: 467, 468. *Articles of Union II*. The Union took place in 1813.

And he adds in a note, "The Royal Arch is evidently, there-

fore, to be considered a *completion of the third degree*, which indeed appears broken and imperfect without it, and originally *was* conferred complete at one time, *in the Grand Lodge only*; for private Lodges, previous to the year 1725, were not authorized to raise a Master Mason. In the ancient rules of the Grand Lodge, we find, in Article X., that 'apprentices must be admitted Fellow Crafts and Masters only here (Grand Lodge) unless by a dispensation from the Grand Master.' It is uncertain when this division of this degree took place; but there is presumptive evidence to prove that the Royal Arch was instituted *after the revival* in 1717, and that it was in existence in the year 1730. When the French imported Free Masonry from this country in 1725, the Master Mason's degree was evidently perfect; for I have before me a French floor-cloth or tracing-board, which contains the true Master's word, as it was used by the French of that period." *Id.* 468, n. 13.

Our brethren of the 18th century seldom advanced beyond the first degree. Few were *passed*, and fewer still were *raised* to the third. 2 *Oliver's Landmarks*, 236, n. 75.

The Master's degree was then far less comprehensive than it is at present. The third lecture consisted of only *seven* questions. *Id.* n. 75, 77. The truth is considered by high authority to be, that the whole *second*, or *Elu* part of the degree was borrowed, afterwards, from the Scotch Rite.

Lawrence Dermott claims to have proved the existence of the Royal Arch degree prior to 1744. There is certainly no authentic proof of its existence much before that time. It was then conferred only on actual Past Masters. Dermott, after some remarks on the conduct of certain brothers who were dissatisfied at not having been admitted to the Royal Arch, says, "To this I will add the opinion of our Worshipful Brother, Dr. Fitfield D'Assigney, printed in the year 1744. 'Some of the fraternity,' says he, 'have expressed an uneasiness at the Royal Arch being kept a secret from them, since they had already passed through the usual degrees of probation; but I cannot help being of opinion, that they have no right to any such benefit, until they make a proper application, and are received with due formality, *as having passed the chair*, and given undeniable proofs of their skill. 2 *Oliver's Landmarks*, 246, n. 3.

The Royal order of Scotch Masonry takes no notice of the Scotch Royal Arch degrees, *which are a mere sequel to the Master Mason's degree*; and hence it is concluded that they were not in existence when the Royal order was established. *Id.* 14, n. 37.

The Master's degree, in the early part of the last century, was not conferred indiscriminately, as it is now. By the old charges, it was only necessary that a brother should be a Fellow Craft to be eligible to the office of Warden or Master; and this degree qualified a noble brother for the Grand Mastership

of England: indeed, *no one was called a Master Mason, until he had become Master of his Lodge.* A Fellow Craft, and even an Entered Apprentice, could offer his opinion in Grand Lodge, and consequently possessed a vote. . . . A brother could enjoy *all* the privileges of the Craft, without being a Master Mason. *Id.* 5, n. 6.

When Chapters, independent of Lodges, were first established, is a different matter. Some authorities say, that Chapters were established in America in 1764, some say not until 1770 or 1777. It is certain that, until 1797, there was no organization of *Grand Chapters* in the United States. Prior to that time, Chapters were held under the authority of a Master's Warrant, although the consent of a neighboring Chapter was generally held expedient. In 1797, a Convention of Delegates from several Chapters in the Northern States, held under Masters' warrants, met at Boston, denied the power of any Grand Lodge to exercise authority over R. A. Masons, and declared it expedient to establish a Grand Chapter; and in 1798 one was accordingly organized at Hartford.

INTERESTING—IF TRUE.

The authenticated *records* of Masonry, in Europe, extend back only to about the year 1717. Beyond that, although there are plenty of incontestible evidences of its existence, its labors, its character, &c. we have to depend to a great extent, upon detached history, supported and confirmed by tradition. It has been generally supposed that Masonry was only introduced into this country in or about the year 1733. We have recently, however, noticed the following taken from Peterson's History of Rhode Island and Newport, published by John S. Taylor, 17 Ann street, New York. Edition of 1853.

"In the spring of 1658, Mordecai Campannall, Moses Packeckoe, Levi, and others, in all fifteen families, arrived at Newport from Holland. They brought with them the first three degrees of Masonry, and worked them in the house of Campannall, and continued to do so, they and their successors, to the year 1742."—"Taken from documents now in possession of N. H. Gould, Esq."

If the above be true it is a historical fact of great interest. Bro. Gould has long been one of our subscribers, and we hope he will gratify us and the masonic public by informing us whether this be a fact, and well attested. [Ed. Review.]

THOUGHTS ABOUT MASONRY.

BY ADONIRAM.



MASONRY is the embodied excellencies of the elder world, preserved and handed down to us robed in the apparel of grey antiquity. Masonry is unique; it is *sui generis*; there is nothing in the range of human associations, either ancient or modern, that bears any resemblance to it. We cannot illustrate Masonry by comparing it with any thing now or heretofore existing among men. Its origin and growth are as mysterious as they are wonderful. Masonry was not the outgrowth of circumstances, the creature of necessity, nor the product of invention. Who shall point to the date of its nativity, or fix the place of its birth? What land gave it being—what mind conceived it? *Where* and *when* and *why* did it assume its peculiar form and features? Its youth is covered by the shadows of more than thirty centuries; the sunlight that shone on the footsteps of the old Prophet of God, guiding him from the oppressions of Egypt to the brow of Pisgah, was the morning star of Masonry.

It was with Moses, when, by divine command, he erected the tabernacle in the wilderness. It saw that strange erection completed, and was present when the ark and its sacred contents were placed therein. It beheld that first earthly habitation, where the public worship of Jehovah was celebrated, with awful reverence, and bowed down in homage when the glory of God filled the tabernacle, and flamed above the Ark of the Covenant. In company with that mysterious structure it passed through the wilderness like an attending angel, and looked forward with rapture to the close of the journey, and the erection of a permanent structure worthy the efforts of her genius and her hands.

It was with Solomon, inspiring his heart and guiding his hand, when preparing for his great work at Jerusalem. It was with the craftsmen on the sides of Lebanon, mingling among the "hewers of wood;" and it lingered in the quarries, holding

mystic commune with those who there wrought to prepare materials for the Temple. It saw with pride and satisfaction that material *squared* and *marked* and *numbered*, and borne by mystic process to the summit of Moriah. And when that mighty structure rose to completion without the sound of hammer, or tool of iron, it rejoiced in the perfection of that art of which it had been the guardian for centuries.

Masonry saw that Temple completed, and was present when it was consecrated to the solemn worship of the only true God: and then and there it received a deeper baptism into that glory which filled the sanctuary, and drank more deeply from the fountain of divine inspiration. It was present, too, when heathen cohorts surrounded Jerusalem, and leveled those stately walls to the dust;—when the altar was profaned and the sacred utensils borne off in triumph to grace the banquet of a heathen king. In mourning and in woe it lingered among the ruins, like the restless spirit of by-gone years; and, recalling in memory the glories of the past, it lamented the present, and bade hope cling to the promise of God,—confident that a brighter and better day would dawn again in the future.

But where has Masonry not been for the last three thousand years? Its early friends and associates “slept with their fathers;” but to it was denied the rest and refuge of the grave—for its mission was not yet ended. It lived on amid the mutations of the world around it, and saw generations rise and melt away in dissolving years. Every thing that was noble and grand and venerable and loved of antiquity, it saw crumble beneath the march of the conquering vandal; and the darkness of the “middle ages”—the midnight of the world—settle down upon king and kingdom, upon arts and learning, upon religion and law. Yet amid all this desolation Masonry survived, and was the day-star of hope that lingered above the horizon; heralding the dawn of a brighter day. And when arts revived again, and science awoke from the sleep of ages, and religion, fragrant with the aroma of a stainless Eden, went forth on its mission of love, none rejoiced more heartily over the reviving glories of the latter days, than did Masonry. She proffered her services as hand-maid and helper, and went building temples, and erecting shrines at which men might worship, and within which the sacred rites of a pure and elevated christianity might be practiced.

And there she is yet, with her antiquated costume and her solemn mien ; but with the light of immortality beaming from her eyes. Look at her. She is busy still ! See, she is adjusting the foundations of yonder church, and will superintend the building of that temple of justice. In her leisure hours, she may be found marking out designs for school-houses, and asylums for the aged and the infirm ; or contriving plans for bettering the condition of humanity every where. Strange and wonderful embodiment ! She numbers the years of her earthly pilgrimage by thousands, but she never grows old. Worn and wearied with the labors of centuries, she never tires or becomes exhausted. Imprisoned and persecuted, scorned and hated, abused and vilified, she still retains her equanimity of temper, and looks upon the world with the eye of a philanthropist, while she labors for its welfare with the patience of the old Idumean Prophet.

There is no use talking about comparisons ; there is nothing with which to compare her, for she has no compeers, and the witnesses of her early renown have slumbered in the grave for thirty centuries ! She aspires not to rank with religion, either under the present or former dispensations ; her native modesty would not allow her to entertain such a thought for a moment. Her highest ambition is to revolve in a more contracted orbit, and shine by reflection from that greater luminary : to claim and carry her own great light wherever she goes, and shed its rays in regions where it has not yet been conveyed by others. She bends in homage at religion's altar, for she finds the living fire from her " holy of holies " burning thereon ; and under religion's wing, she aspires to be a ministering angel where angel-duties are required. No, no : she desires to be considered only what she is. She apes nothing ; uses no language, wears no robes, assumes no forms by which to intimate her relationship to others. She has *no brother, nor sister, nor child*. She is the sole representative of her race ; and when her mission is accomplished she will retire to the secret of her own presence and die,—*leaving no heirs*.

There have been as many claiming relationship to Masonry, as there have been Frenchmen claiming to be the long lost dauphin ;—and *with equal success*. Many have assumed the French costume and moustache and complexion, and even tried

their tongues at the Parisian *patois* ; but all would not do, and discomfiture and disgrace have followed. So with these night-growths of recent years : they have donned the garb and assumed the form, and even tried their hands at the *language* of Masonry: but after all these efforts, their illegitimacy is so evident that the wayfaring man may read it. They are very genteel and respectable when standing upon their own merits—when they are themselves and nothing else ; but when they strive to imitate, in form, in manner, in language and in looks, why—it is simply ridiculous.

Masonry has no heirs. The dowry she has won by her noble achievements will be the heirloom of the world ; and when she gathers her robe around her and dies, there will be no successor. As she has performed her own mission, and marked her own pathway, so she will close her own eyes and chant her own requiem. She will leave none to mourn her demise, for mourning will *then* have passed away, and earth and heaven will both be full of rejoicing harmonies. Her memorials will be found in the good she has accomplished, and the benefits she has conferred ; and her monument will be undecaying, in the groves of a recovered Paradise.

Be not mistaken. Masonry is like herself, and like no one else. To know her thoroughly is the work of a life time ; but to know her well, is to appreciate her above rubies. Hail, thou venerable compeer of Prophets and Kings.

RURAL LODGE, December 26th, 1853.

CHARITY.

In Faith and Hope the world will disagree,
But all mankind's concerned in Charity ;
All must be false that thwart this one great end ;
And all of God, that bless mankind, or mend.—*Pope*.

Good is no good but if it be spend :
God giveth good but for none other end.—*Spenser*.

The drying up a single tear has more
Of honest fame, than shedding seas of gore.—*Byron*.

Is there a variance ? enter but his door,
Balk'd are the courts, and contest is no more.
Despairing quacks with curses left the place,
And vile attorneys, now a useless race.—*Pope*.

BURNS.

BY S. W. IRVIN.

The world, said the great Poet, is a stage, and all mankind are players. They have their exits and their entrances, and between these are the tragedy or the comedy. The biography of almost any man, if fairly and fully written, would exhibit, in its distinctive features, much of the comedy and much of the tragedy of life. But the life of Burns, while it had much of the comic, was tragical beyond description. He lived but thirty-seven years, and yet he lived to be sometimes idolized, and sometimes execrated by an empire. That is at best a stormy sea over which humanity must sail, in its voyage to the better land, or to a land more desolate; but the bark of Burns was borne upon its stormiest wave. The raging tempests and rude jostlings and rough billows, were too rude for his sensitive spirit. The wild waves at length went over him, and he passed forever from the sight of man. But like the great man of our own country, he might well have whispered, as he passed away, "*I still live.*" His brief existence was spent in hopeless penury, and unceasing toil. While in Edinburgh, he was sometimes honored, and often complimented by the hollow-hearted dignitaries of Scotia's favorite seat, yet he lived in comparative obscurity and neglect. He was compelled to toil and struggle for the meager necessities of life, and meekly to bear the frettings and raspings of a world too cold or too dull to appreciate his worth. Yet the street where he thus lived, is now called "*Burns street.*" He was born poor, and lived and died in the most abject poverty; was humbly and lovingly committed to the earth by his brothers of the mystic tie, and out of respect to his memory, "that awkward squad" was not permitted to fire over his grave; but posterity has sought out that humble spot, and ornamented it with many a fragrant shrub, and flowering thorn, and placed a marble monument above it, to tell where her favorite is sleeping.

The people, the masses, have no greater favorite than Burns. He was himself only one of the people. His "homely weslin jingle," was but the echo or the outgushing of the love, or hatred; the hopes, or fears; the joys or sorrows of our common humanity. There was neither affectation nor cant in his numbers. He felt as we feel, only more deeply. He thought as we think, only more definitely. He struggled as we struggle, only more earnestly; and his song was only the welling up, and overflowing of that thinking, and feeling, and struggling. Hence we love to commit his happiest pieces to memory, and when they are once read and appreciated, they are never forgotten; as Lamartine would express it, they vibrate in the soul forever. These poems are better appreciated than others, be-

cause they are better expressed. The story is told plainly, but earnestly and truly. There is no high-wrought, inflated tone; no stilted emphasis; no straining and twisting of style; but all is simple, easy, natural. "The little fish and the whale," are each made to talk in its appropriate language. We have rugged simplicity, or gorgeous imagery, according to the nature of the subject, or the peculiarity of the thought to be expressed. By this beauty and simplicity of manner, we are made to see what was seen, and feel what was felt by the poet.

He did not tax his invention for a subject upon which to write, or work himself into artificial passions, that he might try how loftily he could express them. But he wrote because he felt; because the deep emotions of his soul were rising up, and demanding utterance. This sufficiently accounts for the popularity of Burns; and he will be loved and admired as long as men smile, and weep, and feel; as long, in a word, as they continue to be flesh and blood.

But while Burns is more popular, and more duly appreciated than almost any other writer, yet the world is unjust to his memory as it was unjust to his life. He is yet loved as a poet by those who deprecate him as a man. But he was a poet, precisely because he was a man; and as was the poet, so was the man. The same feeling or emotion that makes us admire the beautiful passages of an author must have glowed in the bosom of the author to call the passage forth; and the only reason why we love the poetry of Burns more than that of others, is simply because he was more a man than they. He walked on his feet, and not on stilts. He walked among the people, and not over their heads. His path was on the earth, and not through the air. He subsisted on common meat and drink, and not on aroma and nectar. He lived, and loved, and sinned as other men; and as he lived, so did he sing and write. As his life was so full of imperfections, so is his poetry, and so are his letters. One main reason why Burns is regarded as less moral than some others, seems to be, that he was more honest. When others have come before the public they have regarded it as important to hide their imperfections, while they exhibited only the better traits of their character. But with Burns there is nothing hid, there is nothing covered up; the curtain is wholly withdrawn, and his secret life is laid open before us, with all its good and ill. If that life discloses frailties, shall we not remember that Burns was only a man, and that he comes before us, honestly confessing that he is "not the thing he should be!" And if his imperfections were rather his misfortunes than his faults; if they were the results rather of surrounding and unpropitious influences than of a corrupted heart, shall we not pity and forgive! We ask no unusual lenity towards Burns; we only ask those who throw stones at

him, to stop, until they prove that they are themselves without sin, that under the same surrounding influences they would have acted their part better, or even as well as he. And if they cannot do this, we ask, merely as an act of justice, that his frailties should be forgotten, or at least covered over with the mantle of charity. Admitting that his faults, however, were neither few nor small, and making the most of them, the good traits of his character greatly preponderated over the bad. Who was ever a kinder father, a more tender husband, a more warm and sincere friend, or a truer patriot than Robert Burns!

While contemplating the poetic and moral character of Burns, his physiognomy and personal appearance stand out before the eye of the imagination in full, and almost living proportions. In stature, he was above an average. His bones were large, and he was rather heavy set than tall. His frame was exceedingly muscular, and capable of great endurance. His face was large, and his features well proportioned, but somewhat too massive for real beauty. His forehead was broad and high, indicating uncommon mental capacity; and the effect of his highly interesting countenance was greatly increased by being shaded with a rich suit of black and curling hair. His brow was large, black, and almost shaggy, and from beneath it a great flashing eye looked out, giving full expression to his poetic character and temperament. That eye was more eloquent than either his tongue or his pen, and was so true an outlet to the deep emotions of his soul, and gave so living an illustration to his words, as often to set the table in an "unwonted roar," or anon make every auditor tremble visibly by some fearless touch of natural pathos—"I never saw such another eye in a human head," said Sir Walter Scott, "although I have seen the most distinguished men of my time."

From this portrait, it will be easy to understand how it was that Burns was the center of every circle in which he moved. Prepossessing in his person, and fascinating in his manner, whether his theme was wit or philosophy, joy or sorrow. Whether his eloquence was over a bowl of punch, or a mountain daisy, it was uttered in "strains impassioned, warm and free." His earnestness and deep sympathy were communicated to every circle in which he moved,

"And while his throbbing veins beat high,
With every impulse of delight,"

who could be his companion and not feel overpowered by the warm and generous enthusiasm:

"There friendship poured her brightest blaze,
Expanding all the bloom of soul,
And mirth concentrated all her rays,
Around the hearth or sparkling bowl;

Then would the happy moments roll,
 In social pleasures unconfined ;
 And confidence that spurned control,
 Unlock the inmost springs of mind."

The generosity of spirit that delights in making others happy, and contented with themselves ; the insight into human nature that laid the secret principles and motives of every one open to his view ; and the happy capacity of accommodating himself to the peculiar character, or circumstance, or disposition of those with whom he had to do, so as to propitiate their good feeling, and win their confidence and love, are truly wonderful. Burns never touched a string of the "human harp" but it vibrated with a fidelity and power that must have startled even himself. Outside of the Bible, I know of no better place to go to become familiar with the secret workings of the heart, than to the poems and letters of Burns. Perhaps his letters, especially those to Mrs. Dunlop, are the best illustrations of this peculiarity ; yet for the present we ask the reader's critical attention to the preface to the first edition of his poems :

"The following trifles are not the production of the poet, who, with all the advantages of learned art, and perhaps amid the elegances and idleness of upper life, looks down for a rural theme, with an eye to Theocritus or Virgil. To the author of this, these and other celebrated names, their countrymen, are, at least in their original language, *a fountain shut up, and a book sealed*. Unacquainted with the necessary requisites for commencing poet by rule, *he sings the sentiments and manners he felt and saw, in himself, and his rustic compeers around him, in his, and their native language*. Though a rhymers from his earliest years, at least from the earliest impulses of the softer passions, it was not till very lately that the applause, perhaps the partiality of friendship, awakened his vanity so far, as to make him think anything of his worth showing ; and none of the following works were composed with a view to the press. To amuse himself with the little creations of his own fancy, amid the toils and fatigues of a laborious life ; to transcribe the various feelings, the loves, the griefs, the hopes, the fears, in his own breast ; to find some kind of a counterpoise to the struggles of a world, always an alien's cure, a task uncouth to the poetic mind ; these were his motives for courting the muses, and in these he found poetry to be its own reward.

"Now that he appears before the public in the character of an author, he does it with fear and trembling. So dear is fame to the rhyming tribe, that even he, an obscure, nameless bard, shrinks aghast at the thought of being branded as an impertinent blockhead, obtruding his nonsense on the world ; and because he can make a shift to jingle a few doggerel Scotch rhymes together, looking upon himself as a poet of no small consequence forsooth !

"It is an observation of that celebrated poet, Shenstone, whose divine elegies do honor alike to our language, our nation, and our species, that "humility has depressed many a genius to a hermit, but never raised one to fame!" If any critic catches at the word genius, the author tells him, once for all, that he certainly looks upon himself as possessed of some poetic abilities, otherwise his publishing in the manner he has done, would be a maneuver below the worst character which he hopes his worst enemy will ever give him. But to the genius of a Ramsay, or the glorious dawns of the poor, unfortunate Ferguson, he, with unaffected sincerity declares, that even in his highest pulse of vanity, he has not the most distant pretensions. These two justly admired Scotch poets, he has often had in his eye in the following pieces, but rather with a view to kindle at their flame, than for servile imitation.

"To his subscribers, the author returns his most sincere thanks, not the *mercenary bow over a counter*, but the *heart-throbbing gratitude of the bard*, conscious how much he owes to benevolence and friendship, for gratifying him, if he deserves it, in that dearest wish of every poetic bosom—to be distinguished. He begs his readers, particularly the learned and the polite, who may honor him with a perusal, that they will make every allowance for education and circumstances of life; but if, after a fair, candid and impartial criticism, he shall stand convicted of dullness and nonsense, let him be done by as he would in that case do by others—let him be condemned without mercy, to contempt and oblivion."

There are marks of rusticity in these paragraphs, to be sure, but they are marks that only throw a greater halo of light over his native genius. That inborn modesty that would not permit him, even in his highest pulse of vanity, to make any pretensions to the genius of Ramsay, or the glorious dawns of Ferguson, only add new luster to his name. Who would think now of comparing Burns with either Ramsay or Ferguson! And yet, with unaffected sincerity, he tells us that he does not hope to rival them, and that in the preface of a work that has familiarized these names to thousands who otherwise would never have known that either Ramsay or Ferguson had lived. In the dedication of his poems to the "Gentlemen of the Caledonian Hunt," some of his rusticity, and perhaps some of his diffidence, is thrown off, but the same modesty and simplicity that charm us in the one production, are apparent in the other. The preface was written for the first edition of his poems, published at Kilmarnock in 1786; and the dedication, for the second edition, published at Edinburgh in 1787. We here transcribe the dedication as we have done the preface, that the reader may analyze, and compare them.

“ My Lords and Gentlemen :

“ A Scottish Bard, proud of the name, and whose highest ambition is *to sing in his country's service*—where shall he so properly look for patronage, as to the illustrious names of his native land—those who bear the honors and inherit the virtues of their ancestors ? The poetic genius of my country found me, *as the prophetic bard Elijah did Elisha, at the plow, and threw her inspiring mantle over me.* She bade me sing the loves, the joys, the rural scenes, and rural pleasures *of my native soil, in my native tongue* ; I tuned my wild, artless notes as she inspired. She whispered me to come to this ancient metropolis of Caledonia, and lay my songs under your honored protection ; I now obey her dictates.

“ Though much indebted to your goodness, I do not approach you, my lords and gentlemen, in the usual style of dedication, to thank you for past favors. That path is so hackneyed by prostituted learning that honest rusticity is ashamed of it. Nor do I present this address with the venal soul of a servile author, looking for a continuation of those favors. *I was bred to the plow, and am independent !* I come to claim the common Scottish name with you, my illustrious countrymen, and to tell the world that I glory in the title. I come to congratulate my country, that the blood of her ancient heroes still runs uncontaminated ; and that from your courage, knowledge, and public spirit, she may expect protection, wealth, and liberty. In the last place, I come to proffer my warmest wishes to the great fountain of honor, the Monarch of the universe, for your welfare and happiness.

“ When you go forth to waken the echoes in the ancient and favorite amusement of your forefathers, *may pleasure ever be of your party ; and may social joy await your return.* When harassed in courts or camps, with the jostlings of bad men, and bad measures, may the honored consciousness of injured worth attend your return to your native seats ; *and may domestic happiness, with a smiling welcome, meet you at your gates.* May corruption shrink at your kindling, indignant glance ; and may tyranny in the ruler, and licentiousness in the people, equally find you an inexorable foe.”

Upon this inimitable dedication, we leave the reader to ponder for another moon. But while taking leave for the present of our author, we cannot but join in the lamentations of the gifted and unfortunate Roscoe, over his hard fate and untimely death :

Rear high thy bleak, majestic hills,
Thy sheltered valleys proudly spread,
And, Scotia, pour thy thousand rills,
And wave thy heaths with blossoms red ;
But never more shall poet tread
Thy airy heights, thy woodland reign,
Since he, the sweetest bard, is dead,
That ever breathed the soothing strain. [Parlor Magazine.

ANCIENT OPERATIVE MASONRY.

BY THE EDITOR.

In examining the ruins of ancient cities and temples, one is astonished at these wonderful remains of the Arts in ancient days. That the old builders of the times of Solomon and his successors were greatly superior, in physical Masonry, to the present race of Artizans, none can doubt when looking on the still lingering remains of their mighty achievements. The Temple of Solomon at Jerusalem was a work of unequaled magnificence, and attested as well the skill of that master workman who superintended it, as the power and resources of the monarch under whose auspices it rose to completion. For richness and beauty it was doubtless the master-piece of architecture, and stood alone in its magnificence among the temples of antiquity. The mighty pyramids were the result of labor—simple labor. Aided by a limited knowledge of geometry, the artists could hew out stone after stone from the quarries, of peculiar shape, and bear them to their destined place in the ascending pile. It was toil that laid the foundations, and toil only that built up to completion those prodigious structures that are still the wonder and the way-marks of Egypt. An absolute monarch could call into service any number of his abject serfs, and their accumulated efforts, with but little of means or knowledge, would, in time, accomplish the herculean task. Stone was piled upon stone, and course rose above course, until the “everlasting pyramid” stood forth in all its vastness, the astonishing product of mere human effort.

But among all the remains of antiquity, there are none before which the traveler bows with such bewildering astonishment as the ruins of Baalbec. It is not because of their number or extent, their beauty or splendor, for others have equaled, nay, greatly excelled them in these respects; but because of the mysterious power that has left its wonderful impress there. Every thing is indicative; not so much of toil and art, as of *power*. In the temples of Egypt, or in that of Jerusalem, art is the prominent feature; but here has been the hand of power, and it has left its impress so indelibly upon the huge remains, that the attritions of three thousand years have scarce begun to efface it. We can imagine how genius could contrive and

art could finish the beautiful specimens of architecture that yet strew the plains of Lower and Upper Egypt; but we cannot conceive how mere human power could ever have accomplished the herculean task of piling these stones, one upon another, in the walls of Baalbec! Who did it? What race of ancient workmen accomplished the wonderful task? By what means? Surely the gods must have lent the vigor of their arms to prepare the materials and place them in the yet solid walls of this mysterious structure. Master and workmen have passed away from these quarries; the dust of three thousand years has settled upon their unfinished work; and silence and solitude have gathered like the pall of centuries upon builder and temple alike.

These ruins can only be appreciated when they are *seen* and *measured*; and for the purpose of doing both, we invite the reader to accompany us on a little tour of exploration.

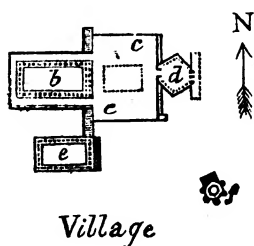
We are at Beyroot, a city of some thirty thousand souls, more than one-half of whom are christians. A line of steamers is established between this city and Constantinople; and much of the travel to Syria and the Holy Land passes through Beyroot.

The journey from Beyroot to the ruins of Baalbec, may be accomplished on horseback in less than two days; but short as it is, it will be fruitful of thought and reflection for the residue of life. As you leave the coast you commence rising, until by one of the most wild and rugged roads ever traveled by man, you reach the summit of one of the ridges of Mount Lebanon, at the elevation of some four thousand feet above the plain. The view from this point is said to be one of the most beautiful on earth. On one side is the plain you have crossed, gradually descending to the sea coast, and then the winding shore stretching away on either hand to an inconceivable distance. Beyond, in the foreground, heaves the restless unmeasured sea, rising (apparently) as it recedes, until sky and ocean commingle into one. Then turn your eye inland, and there rise before you a succession of mountain peaks, some of them crowned with perpetual snow, separated by deep valleys where the fig and the vine flourish in the utmost luxuriance.

The plain on which the ruins of Baalbec are found, is about

five thousand feet above the level of the sea, and is bounded on the north-west by the mountain ridges of Lebanon, and on the south-east by a lower mountain ridge called Anti-Lebanon. In passing over the plain, you have a fine view of Mount Hermon, on your right, towering up eleven thousand feet, and wearing even in mid-summer its coronal of perpetual snow.

The ruins of Baalbec are visible for three or four miles before you reach them; "but surrounded as they are by natural objects on the most gigantic scale, they do not impress you with their real size and grandeur, until you arrive very near the spot." It would be impossible to give the reader a proper conception of these wonderful ruins by mere description; they must be measured, and their dimensions in figures compared with other ruins, before one can properly conceive of their magnitude. We avail ourself, therefore, of the drawings and descriptions of Dr. Thomas, made in 1852, and which we copy from his work on Egypt and Palestine, recently published by Lippincott, Grambo & Co., Philadelphia. The accompanying sketch will give the reader a general notion of the locality of the different ruins.



Village

The space or area inclosed by the old city walls, is near three thousand feet in its extreme length from north to south, and about two thousand five hundred feet in its greatest breadth from east to west. On the west side of the space just described, are situated the principal ruins, occupying, as is supposed, the site of two ancient temples. The parallelogram, *b*, at the extreme west, marks the position of the greater temple, the entrance to which, was from the east through the

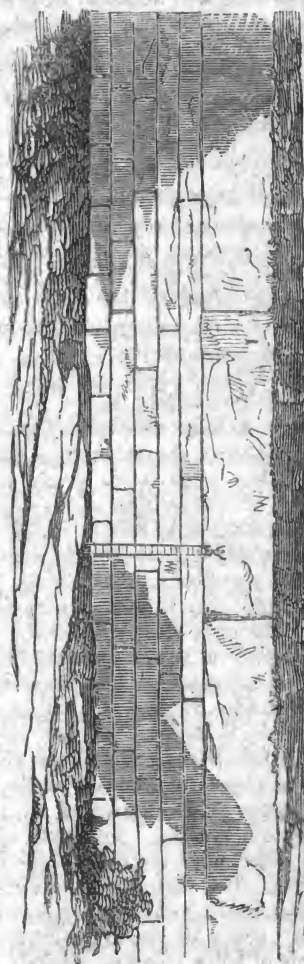
hexagonal court, or forum *d*, and the vast quadrangular court *c*, *c*. The whole structure, including the two courts, occupied a space above nine hundred feet long, and near four hundred and fifty feet wide. The temple itself was about two hundred and ninety feet long and one hundred and sixty feet wide. It was surrounded by fifty-four magnificent Corinthian columns, having nineteen on the side and ten in front, of which six only, with capitals and entablatures of surpassing beauty, are still standing. They are seven feet and ten inches in diameter, and with the pedestals about seventy-two feet in height; the entablature is about twelve feet high, making in all an elevation of near eighty-four feet. The shafts of the columns are composed of three pieces, fitted and united so perfectly that a knife blade cannot be inserted between them. The whole of the great temple, with its two courts, having been raised upon a platform of masonry, from fifteen to twenty feet above the ground in the

vicinity, this portion of the ruins is seen to great advantage, especially when viewed from the west. By the unanimous admission of travelers who have visited Baalbec, those six columns are among the finest, if they be not the very finest of all the architectural remains that antiquity has bequeathed to us.

Nearly south from the site of the greater building just described, there is another temple (e) of smaller dimensions, but much better preserved. It is two hundred and twenty-five feet long, and one hundred and eighteen wide, and rather more than one hundred feet high from the base of the columns to the top of the pediment. It was surrounded with forty-two columns, having fifteen on the side, and eight in front. Of these, nineteen are still standing. They are about six feet and a half in diameter, and fifty feet in height. The doorway to this temple is about twenty-five feet high, and twenty feet wide, and is richly ornamented with carved work of the most superb description. The roof of the building has all fallen in.

To the south-east of the lesser temple, there is a small but superb edifice (f) of a circular form. It is of the Corinthian order, and decorated with twelve columns. The whole structure is singular, if not unique in its design. As nothing short of an elaborate drawing would suffice to give any adequate idea of its peculiar style and exquisite beauty, I must refer my readers to other works for a more perfect notice of this building. I shall only observe that its object is unknown. Some regard it as a temple, others conjecture that it may have been a tomb.

Among the most wonderful objects of this extraordinary place, is a portion of the western wall, near the site of the greater temple. Here are three stones about *fourteen feet broad* and the *same in depth*, the smallest of which is *sixty-two feet*, the next *sixty-four*, and the largest *sixty-eight feet long*. They lie in a row, having been built into the wall about *twenty feet above the base*, extending, longitudinally above one hundred and ninety feet. When I first beheld the gigantic masses, I had no just conception of their vastness, and it was only when our guide climbed up on a part of the wall near them, that by a



SECTION OF THE WALL AT BAALBEC CONTAINING THE LARGE STONES.

comparison with his stature I was enabled to form some idea of their actual dimensions.

In the quadrangular court of the greater temple, we saw a number of broken and prostrate columns of Egyptian granite, three and a half feet in diameter, and beautifully polished. The best preserved of these appear to have been removed from their original place, having been used by the Saracens for the construction of a mosque in the vicinity. It is probable that the pillars of granite formed a part of the original edifice or edifices of Baalbec, the building of which vague tradition ascribes to Solomon;—some, however, suppose that it may have been erected by one of the earlier Phœnician kings. There appear, also, to have been a number of pillars of porphyry, as fragments of columns of this material are found in different places.

The village of Baalbec, as it is commonly called, consists of a collection of miserable looking dwellings, situated principally to the south and south-west of the circular building.

The reader is not to imagine that what I have mentioned constitutes all, or nearly all worth seeing at Baalbec; for not to speak of the immense number of fallen columns and fragments, which are everywhere strewn in the vicinity of the two temples, there are many other interesting remains, both within and without the city walls, which the limits of this brief description do not permit me to notice. I must not, however, omit to speak of one remarkable stone which has been hewn almost to its perfect shape, though it is still lying in the quarry, about a quarter of a mile from the principal ruins. It is *eighteen feet square* at one end, and near *fifteen* at the other, and is *sixty-six feet in length*. From its shape, one might suppose that it was designed to form the lower part of an immense obelisk.

The interest which one feels in surveying the ruins of Baalbec, is enhanced in no small degree by the mystery that hangs over the whole place. At what time and by whom the different buildings were erected, is a matter of the most vague and uncertain conjecture; since history, which has often much to say about comparatively trivial subjects, is nearly or quite silent respecting this. An impression prevails, that a Roman temple, or temples, were erected here in the second century, on a basement of a much older date. The variety in the style of architecture, perceptible in the different parts, would seem to indicate that they might probably have been built at different epochs.

Unlike most other ruins that I have seen, those of Baalbec have, especially on a first view, something confused and inexplicable, that bewilders the spectator, and renders it exceedingly difficult for him to form such an idea of them as shall be at all satisfactory to his understanding. There is, indeed, no point of view, from which he can take in at once the grandeur and effect of the whole. If, therefore, simplicity and unity are necessary to constitute a fine ruin, as they are said to be to constitute a fine poem or work of art, those of Baalbec are perhaps inferior to many other ruins. Yet with all their complexity and inexplicability, their effect upon the mind of the beholder is sufficiently simple and intelligible. The vast proportions of the different parts, the prodigious and almost incomprehensible power implied in the construction of such a work; above all, the magnificent profusion with which the gigantic fragments of fallen columns, capitals, architraves, are everywhere poured or

piled around you, fill the mind with admiration and amazement, and, perhaps, inspire it with a more intense delight than even the perfect structure itself would do, were it standing before you in its primeval beauty and splendor.

That night there was a fine moon, which, however, did not rise till several hours after sunset. Feeling little inclination to sleep, and desirous to see how Baalbec would look by moonlight, I arose about 1 o'clock and took a stroll among the ruins. The beauty and impressive solemnity of the scene which I now contemplated, are not to be described, "or ever forgotten." The death-like stillness which reigned every where around, was broken only by the lonely cry of the jackal, heard at intervals among the more distant ruins; while full before me towered Mount Lebanon, in serene but dreary majesty, its vast mantle of snow shining like silver in the clear moonlight. After spending more than an hour in surveying the different objects of the place, I returned reluctantly to the tent. On my way, I scared up a jackal not more than six feet from me. He ran out from among the rank weeds that were growing near the ruins, but instantly made his escape by springing over a low wall. Had he waited a few seconds longer, I might probably have redeemed the credit which I lost in the previous jackal hunt on the road to Acre.

There was Masonry for you, operative Masonry of the olden time; gigantic, unparalleled in the works of man. The general belief is, that this city was built by Solomon, but for what purpose is not clear. If it was built in his day, however, it must have been done by the same architects that built the Temple at Jerusalem; and here we have a "specimen" of the workmanship of those wonderful craftsmen. Only think of huge blocks of stone, *fourteen feet square and sixty-four feet long!* And remember, that these immense masses were cut out from the quarry, one-fourth of a mile distant; hewed, squared, marked, and numbered, conveyed to the site of the building, and there *raised up and laid upon the wall, twenty feet from the ground!* But even this was not the utmost of what they could do. A gigantic pillar was needed, such an one as the world had never seen, and that should have no parallel in the after centuries of the world's history. The chief architect, himself, repairs to the quarry; a careful examination is made, and the best "material" is selected. The "grand designs" are drawn, and the most experienced workmen are assigned to the task. Perhaps the wonderful Artificer of Tyre, himself, drew those designs, and superintended the execution of a work which should remain to mock the skill and the efforts of succeeding artists to the end of time. The huge block was cut out from the bed of rock, and squared,—but there the work ceased. It

is *eighteen feet square* at one end, and near *fifteen* at the other, and is *sixty-six feet in length*! What a pillar! Who but the men who built the Temple on Moriah could have conceived, or would have dared such an enterprise! It was yet to be transported a quarter of a mile, reared up on end, and then *lifted bodily some twenty feet, and placed upon its pedestal*! What power, save that of Omnipotence, could have accomplished the task; and yet it is little more than has already been done in the existing walls of these ruins.

But the work was left unfinished; why, we do not know. For more than a thousand years, solitude and desolation have held undisputed sway over these beautiful plains. The workmen have perished; their names and nation have both been blotted from the world's history; and conjecture and tradition are left to tell their story to future ages. Wonderful ruins; the achievements of a wonderful Craft! May we, as speculative Masons, dare to attempt as much in moral culture and social improvement; and, *having achieved it*, receive our wages, and rest with the faithful, in a Temple "not made with mortal hands"—far away in heaven.

RIGHT TO DEMIT—THE CONSEQUENCE.

BROTHER MOORE:—Will you permit me, through your excellent Review, to examine the decision of our Worthy Grand Master, in relation to demitting Masons. If I understand the decision, it denies the right of a member to withdraw from the fraternity. This doctrine, I think, is in opposition to the well settled law on the subject, as well as the spirit and genius of Masonry. The decision is predicated on the expression in the Ancient Constitutions, that "every brother ought to belong to some regular Lodge." After quoting this, the Grand Master adds, "this rule lies at the very foundation of Masonry. A Mason who does not connect himself to some Lodge, and continue such connection, is in open violation of a Masonic duty." Admit all this, yet it will not warrant the conclusion drawn by the Grand Master. The rule which he quotes does not require or enjoin it on Masons, to become members of a Lodge; it merely recommends them to do so, yet leaves it optional with

them to comply or not. Now this is so plain a proposition that I think it needs no further comment. It must be apparent, that if the framers of the Constitutions had intended to make it obligatory on every Mason to be a member of a Lodge, they would have used either the word shall or must, instead of ought; then the provision would have been a requirement instead of (as it is) a recommendation, and all would have been bound by it. The rule, as well as the reasoning of the Grand Master, above quoted, presupposes that there may be such a thing as a Mason that is not a member of a Lodge. Now such a thing could not be, if the Grand Master's decision is correct; for none can ever cease to be members, if they cannot withdraw or be demitted from their Lodge until they join another; or, as the Grand Master expresses it, "a demit does not take effect till the holder leaves the jurisdiction in which it is granted *and connects himself with another.*" The decision, therefore, in my opinion, is not only in opposition to the plain and obvious meaning of the rule on which it is founded, but is also in direct and positive opposition to the legislation of the Grand Lodges of England and Ohio on the subject. Among the regulations adopted by the Grand Lodge of England for the government of its subordinates, there is the following provision—"Nor shall any, except in a case of emergency, and under the dispensation of the Grand Master, be made or admitted, a member of a Lodge, or a *resigned member be permitted to rejoin a Lodge*, without being proposed one month before." Now if the Grand Master's decision is correct, this provision as to resigned members is nugatory and void. But again: the Grand Lodge of England, in 1779, adopted and sent to its subordinates, a resolution containing the following language: "That though the majority of a Lodge may determine *to quit the society*, the constitution, or power of assembling, remains with and is vested in the rest of the members who may be desirous of continuing their *allegiance*. And if all the members *withdraw themselves*, the constitution is extinct, and the authority reverts to the Grand Lodge." Now this recognizes in plain and unequivocal language, the right of a member to withdraw his membership from his Lodge, as well as his right to renounce his allegiance to the fraternity, at pleasure. This resolution will be found on page 262, of the first American edition of Preston's illustration's of Masonry.

Now, let us look to the actings and doings of our own Grand Lodge, and see what it has established as the law on this subject. I have before me a set of by-laws adopted by a Lodge that assisted in the organization of the Grand Lodge of Ohio, (and were approved by the Grand Lodge at its first session), and they contain this provision: "any member *may withdraw his membership from the Lodge*, on making his request in writing to the Lodge at one of its stated meetings, and paying up his Lodge dues—unless his conduct is the subject of censure, so that it may be necessary for the Lodge to enquire into, and investigate it." I have also examined by-laws approved at different sessions, from that time down to its last session, and every set that I have been able to get hold of, have a similar provision in them; and at least two of the sets approved at the last session of the Grand Lodge, have the above quoted provision, verbatim. The Grand Lodge has thus, from its first act to its last act on this subject, recognized and acted upon the principle, that every member in good standing has the unlimited right to withdraw from his Lodge, and thereby renounce his allegiance to Masonry, at pleasure, and their Lodges have no right to prevent them from so doing. I might go further and show that the Grand Lodge (for I have the evidence in my possession) has in this but followed the precedents set her by the older Grand Lodges in this country. But I think I have shown enough to establish the first position I assumed, that was, that the decision is contrary to the well settled law on the subject. I think that the uniform and continued actions of the Grand Lodges on this subject, actions which have been heretofore regarded by the whole fraternity as correct, are entitled to some regard; and if entitled to any, they establish the very reverse of the Grand Master's decision as the law on this subject.

Let us now examine the decision and see how it comports with the spirit and genius of our institution. It has been the boast of Masons, in all ages, that they were free; and our traditions inform us that king Solomon, when he had completed the Temple, proclaimed to the Craft that they were free, and could either stay or go as they saw fit. * * * Now if the Grand Master's decision is correct, this boasted freedom is all delusion, for we are not free, but slaves; bound to a

society from which we can never be released, but by crime. Establish the decision as law, and you thereby at once and forever bar the door of our time-honored institution against all prudent and cautious men. For no prudent man will ever become a member, if he is told that if he joins the society he can never be permitted to leave it, unless he will be guilty of some dishonorable act for which he will be expelled. Then let us leave the law as it is, and ever has been. Let us still teach the candidate, that we guard the ingress into our mystic temple with the most vigilant care; but when in, if he should find that he has been deceived or imposed on, the way of egress stands wide open, and those who do not wish to be of us, we bid them God speed, and let them go out from us. For none, but those who should never have been permitted to enrol themselves amongst us, have ever voluntarily withdrawn from us; and that instead of the society suffering loss by demitting those who have asked it for the purpose of becoming non-affiliated, it has in every instance been the gainer. Then let all the dissatisfied go. Bring not confusion among the true workmen, by forcing them to retain uncongenial strangers amongst them.

But the question may be asked, how shall we act towards a demitted (or if the word is unmasonic, a resigned) Mason. I answer, in the manner prescribed by our laws and usages: that is, as we would towards any other suspended Mason. For though a demitted Mason may claim to be a brother, yet as he has voluntarily severed the ties of brotherhood, he cannot claim to be a worthy, true, and lawful brother: and as the rights, privileges and benefits of the institution have been established and are maintained for the worthy alone, he can have no claim to any of them. Let us by our acts and words say to them, come, do your duty, and thereby prove yourself worthy; then the right hand of masonic fellowship shall still be extended to you—but, until you do so, expect it not.

LIBERTAS.

NOTE BY THE EDITOR.—A temperate discussion of any great principle will do no harm, and must elicit truth. *We* think there is no difference of opinion between the Grand Master and "Libertas." We did not understand the former to say, that a Mason could not formally withdraw his membership,

and sever his connexion with the Order, and thereby deliberately forfeit all his rights and privileges as a Mason. We do not speak "by authority," however. The latter part of the above communication shows that both agree in the great, leading principle involved; though we think that some of the conclusions of *Libertas* are drawn from doubtful premises.

LIFE'S WESTERN SLOPE.

BY MRS. A. L. RUTER DUFOUR.

Life's Western Slope—oh, who can tread
Its downward path, and feel
No anxious thoughts, or silent fears,
For th' spirit's future weal;
For soon the disembodied soul
Shall through the dark, lone tomb,
Enter on those eternal years,
And dwell in death's sad gloom.

The Hill of Life—how many dread
Its shady western slope,
Who up the sunny eastern side
Hasten, with joy and hope.
And when, far on its brow they stand,
How long the shadows seem
That fall upon its western side—
How unlike morn's fond dream.

When the meridian heat is past,
And duty's path well trod,
Why need we fear life's waning hours,
If still sustained by God!
If He should guide our early years,
And light our upward way,
Should we not trust His grace to clear
The western shades away!

He will, in peril's darkest hour,
Be near His children's side,
His mercy, truth, and mighty power,
Can soothe, protect and guide.
Fear not the gloomy shadows then,
That crowd life's closing day;
If thou hast chosen for thy trust,
The Light—the Truth—the Way.

THE NEW MASTER.

BRO. MOORE:—In the last number of the Review, you kindly permitted me to submit to the Craft some remarks relative to the "*New Year and its Work*;" and at the close of that article I promised to have something to say in a future No., to some newly installed Master. I now present that "talk" for your consideration.

I beg, however, first, to remark, that there are two classes of men who are elected to preside in our Lodges; and a word about each.

First: Such as are ambitious of the *honors* or the *privileges*, pertaining to the office. To be the first man in the Lodge; to be seated in the East—the place of honor—of dignity—of command, and to be designated as "Worshipful Master," is an object to be attained at all hazards. To be *the* delegate—the representative of the Lodge in the Grand Lodge, and to have his name go down to posterity on the records of that body,—this is the great object that fills his eye and his heart and his hopes. It is not a desire to "do good and be useful to his fellow men," but to be looked up to as the supreme authority in the Lodge; not to spread light and information among less-informed brethren, and to hand down to his successors "the tenets of our profession, pure and unimpaired;" but to occupy the "chief seat" and hold the reins of government. I need not say that such motives as these are unworthy an honorable, a free, and an accepted Mason. A laudable ambition is highly proper; but such motives as the above would taint the loftiest and purest ambition that ever swelled the breast of man, and are utterly disreputable and degrading as a Freemason. I hope the brother I am now addressing was actuated by a higher and nobler ambition when he was a candidate for a seat in the Orient.

The *Second* class, who succeed to this high distinction, are the very reverse of that just described. Fully conscious of the honorable distinction connected with the office of Master, yet they look upon its labors and responsibilities in a proper light; and while they would fully appreciate the honor of the office, they are too distrustful of their own abilities to seek it. Their good sense prevents them from becoming office-seekers, and

their ambition is to be useful rather than prominent. You will note them in the Lodge, by their retired, modest, unassuming deportment; their thoughts are upon their "work," how they may "finish" it, and secure the approbation of the Master and the testimony of a good conscience. They are striving to comprehend the "designs" drawn for them, rather than to make designs for themselves; and they prefer being able to present finished specimens of their skill in each degree, to having their names connected with a struggle for office. They *say* little, but *do* a good deal; and when sought for, may be found modestly engaged in some "work of faith, and labor of love," instead of contriving how they may secure place and power.

The first of these characters is elected, if at all, by his own efforts, by intrigue, and electioneering: the second is sought out and the office urged upon his acceptance. In the one case the office seeks the man; in the other the man seeks and solicits the office. In ninety-nine cases out of a hundred, the modest, quiet, retired man, who desires neither prominence nor power, is infinitely better qualified, both by natural and acquired abilities, to discharge the duties of that important station, than he who is so anxious to wield the gavel. The one takes his seat in the East to gratify a personal ambition; the other to discharge a duty thrust upon him, and to benefit the institution.

Now, what I wish to say to the new Master, whether he be of the one class or the other, may be arranged under several distinct heads.

1. You should feel that your elevation is no personal triumph over your rival candidate, or over those who preferred your rival to yourself. You must forget that there were any other preferences than for yourself, and act towards all as though you were the unanimous selection of your brethren. The object in selecting you to fill the office of Master, was not particularly to gratify you by conferring honors upon you, or by elevating you above others; but it was believed that the interests of the Lodge, and of Masonry at large, would be subserved by selecting you to discharge the important duties of the chair. You should feel, therefore, that the brethren had the best interests of Masonry in view when you was placed in the East, and your sole object while there should be to promote

the good of the Order in general, and your Lodge in particular, and the happiness and welfare of its individual members. The question in your mind must not be—"will this course make me popular?" but "will this course conduce to the harmony of the Craft, and be productive of benefit to the Lodge?" And having ascertained what the interests of Masonry demand, self must be forgotten, and personal considerations merged in a desire for the good of the whole.

2. Weak minds are very apt to indulge the opinion that they are wise and skillful above their brethren; and should they be elevated to office, it tends greatly to confirm them in such opinion. This is not so much a characteristic of bad as of weak men, for the "best of men have erred." I have seen such brethren, after their election, and they sometimes assume the wisdom of a Solomon, and look down with contempt upon the pretensions of their less elevated brethren. They imagine that they are wise and skillful, *because* they occupy a distinguished post; not that they were elevated to that post, because their brethren supposed them to be skilled. It should have been qualifications that secured the office; for office is not always a guarantee of qualifications. You should remember this, especially after you have assumed the reins of government. No one should suspect that you thought yourself wiser than others; humility is an exalted virtue, and adorns the throne more appropriately than it does the cottage. It is a virtue that should be especially cultivated by one who has been exalted to the Orient; and while he should use every effort to be *well* qualified for the duties assigned him, he should make no offensive pretensions to superior wisdom. To *be* wise, and to *seem* wise, are very different things. Let your wisdom be manifested in your actions; let your finished and perfect work be the convincing and beautiful evidence of your skill and ability. Let the order and harmony prevailing in your Lodge, the kindly feelings and chastened tempers of its membership, and their upright and blameless deportment, their love for Masonry and zeal for its cause, all superinduced by the judicious conduct and kindly rule, tempered with wisdom, of him who has been

"Honored with supreme command,"

be the best evidence that your brethren have wisely chosen in selecting you for the chair.

3. A recent clerical writer says, that "the days for dogmatic theology have passed away;" and the same may be said of dogmatism in any department of social life. It is a feature in social intercourse that is particularly obnoxious in America; wherever else it may flourish, it is not congenial to the soil and climate of a republican country. It is offensive anywhere, in any person, and under any circumstances; but it is especially so in one "dressed in a little brief authority." I have seen a brother presiding who was not really overburdened with knowledge, act officially as though the entire wisdom of the Lodge was concentrated in himself, and treat the opinions and suggestions of his brethren as though they were unworthy of consideration. You may be wise, but you do not know every thing; you may understand your duties and the laws and usages of Masonry, but there may be others who understand all these as well or better than yourself. And though they may be in no official station, yet truth and right is as valuable from their lips as though they sat in the chair of Solomon. You should not act, therefore, as though all the wisdom and knowledge of the past and present were concentrated in yourself—"wiser than seven men who can render a reason" for their opinions. You must permit others to think and know as well as yourself; and while you treat all in your Lodge with true courtesy and brotherly kindness, hearing and weighing their opinions and arguments, you will remember that the responsibility rests upon yourself. Calmly you should summon to your aid every resource within your reach; and, deliberately examining every question of duty or doctrine, decide with a full knowledge that you alone must be answerable for the result.

Finally, for the present, while you act courteously you must act firmly. There may be times and seasons when you will have to fall back upon your own resources, and decide, it may be, against the expressed opinions of your Lodge. In such cases "be sure you are right," and when satisfied of that, fear no responsibility. In your Lodge you represent the supreme power of the Order, and there can be no appeal from you, except to the Grand Master or the Grand Lodge. The preservation of the laws and usages of our ancient and glorious

brotherhood is committed to your care; and, within the acknowledged constitutions of Masonry, you are to decide upon their legitimacy. You should know well the by-laws of your own Lodge, and the constitution, rules, and regulations of the Grand Lodge of your State; and further, you should read—often read—and study the original Constitutions of Masonry, for they are a deep mine of masonic lore. But above all, and beyond all, you should attentively study “the Holy Scriptures, which are given as a rule and guide to your faith and practice,” for by this means “you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing which shall continue when time shall be no more.”

You should be careful that the Laws of Masonry, or of your Lodge, or of the Grand Lodge, be not infringed. This you *must not permit*, whatever the opinions of your brethren may be; and you should never forget that you have in your hands the power to prevent it. You must not suffer “innovations in the body of Masonry,”—the landmarks of the Order *must not* be removed, and you are there for their preservation. And, further, you must not forget that it is your duty to render obedience to “every edict of the Grand Lodge that is not subversive of the principles and ground-work of Masonry.” On these principles and ground-work, all of which are found in our great Light, you are calmly to take your stand *and there remain*.

For the present adieu. Perhaps we may meet again.

AN OLD PAST MASTER.

SHORE OF LAKE MICHIGAN, January 4, 1854.

AN ENQUIRY.

BRO. MOORE :—According to the by-laws of some Lodges, no Master Mason can obtain membership, unless he can show a dismissal from the Lodge to which he formerly belonged. Now, if, according to the decision of the Grand Master, he remains a member of the first Lodge, until he joins the second, how can he change his membership at all?

Answer in the Review, and satisfy MANY BRETHREN.

We think it would be well for our brethren to propound such enquiries to the Grand Master, as they grow out of his decision, and he is the proper person to answer them, and we have no doubt will do so with pleasure.

ED. REVIEW.

CORRESPONDENCE.

A LETTER FROM KENTUCKY.

DEAR BRO. MOORE :—I understand that you have some copies of the *Masonic Review* on hand yet, and from what I see in the *Review* (and it never lies) you wish to dispose of them. Now, if you do, here is a chance. Bros. ———, ———, and ———, each want a copy of the *Review* sent to them at this office, immediately. The money will be forthcoming whenever a masonic opportunity offers.

There is no Lodge here, nor within twenty miles of this. I have sent you, heretofore and now, the names of all the brethren composing the masonic brotherhood here, and one who is not a Mason, but a very worthy man. Your patrons here request me to ask you to re-publish the address you delivered before N. C. Harmony Lodge, No. 2, in 1847. I believe it would do good, for several reasons: First, because there are thousands taking the *Review* now who never saw that production, and consequently it will be new to them. Second, those who read it years ago, would like to read it again. Third, a good story will do to tell more than once. I will do all I can for the *Review*, for it is the most welcome visitor that comes to me. It brings good news and sound doctrines, and I love to see it and read it; but when I am done I regret that the No. is not as large again.

Bro. Moore, I am proud of three things: First, that I am a Freemason, and endeavoring to do some good in the cause of Masonry. Secondly: that I have taken every No. of the *Review* that has been published, and have them all safely preserved: And, thirdly, that I have read every syllable in them. I intend to take the *Review* as long as I live. I am certain it will not fail to be published; for, when you cease to labor, and retire to the Grand Lodge above, (where I am striving hard to meet you,) some other noble hearted and right-minded brother will take that good old arm chair, and continue the fight against Pope, Bishop, and Priest, and every other Anti that defames the Patrons of the *Review* and our time-honored Institution, and come off, I hope, as triumphant as his predecessor.

Fraternally yours,

M. F.

January 6, 1854.

AMONG the first new acquaintances we made after commencing to publish the *Review*, was Bro. F., and he has remained a firm and unwavering friend to the present hour. He is somewhat ahead of us in the downhill of life, yet we *may* gain the desired haven before him. In his letter we fear he has been disposed to flatter us; but, never mind, the Master "will do all things well;" and, "at home," Bro. F. and ourself will have

leisure to talk it all over. A thousand blessings on you, Bro. F., in your "old Kentucky home." [ED. REVIEW.]

WELLINGTON LODGE, 127, OHIO.

BRO. MOORE :—Our Lodge is doing a good business, if not a great or rapid business. We select none but the very best material, and "such as is fit for the building." Our tools are kept bright with constant use, and not the least discordant note has been heard among the workmen for the last twelve months. Our work is the ancient, and approved work, of the Barney type, under which our young members are improving rapidly.

We lost one of our brightest and best young men, Richard Vandusen, who died of consumption about the middle of December last. At his request the funeral was attended by the brethren from this and the adjacent Lodges, Elyria and Medina. It seemed as if the citizens had turned out *en masse*. The large Presbyterian church in Wellington was filled to overflowing; and during the performance of our solemn services, especially at the grave, all eyes were wet with the tear of sympathy. Had you been there, Bro. Moore, you would certainly have said, that one of the tenderest ties of humanity was sundered by that dispensation of a Divine Providence. In the full assurance of faith, I earnestly pray that the event may be sanctified to the good of all there assembled. Your's fraternally,

H. P. SAGE.

So mote it be.—ED. REVIEW.

THE CRAFT IN WELLSVILLE.

BRO. MOORE :—About one week after the meeting of the Grand Lodge, the block of buildings in which our Lodge met, was entirely consumed by fire, whereby we lost everything belonging to the Blue Lodge, together with all our new Chapter furniture, which we had but a few days before completed. But we have not faltered in our work: another is procured, fitted and furnished, and our labors resumed. And by the generous aid afforded us by our brethren of Steubenville and Wheeling, our Chapter is again ready to resume her work.

In pursuance of ancient custom, Wellsville Lodge, No. 180, of Free and Accepted Masons, met in their newly furnished Hall, on St. John's day, December 27th, and in due form installed their officers elect, for the ensuing year.

J. N. Burnett, W. M.; O. F. Jenkins, S. W.; Jas. Milligan, J. W.; N. U. Walker, S. D.; J. Cartwright, J. D.; Geo. McBride, Sec'y.; ———
Treas.; Wm. E. Davis, Tyler.

After which, on behalf of the brethren of Wellsville Lodge, our Rev. Bro. C. S. Callahan, presented our worthy brother, Past Master J. A. Riddle, on retiring from the chair, (he having previously declined a re-election) with a beautiful gold medal, appropriately inscribed, and informed him that he had merited this at their hands, by his unflinching fidelity to the order through all the scenes of Anti-Masonic persecution; his jealous care to preserve the ancient landmarks; his untiring industry, in instructing thoroughly every candidate who entered on the threshold of Masonry; and especially by the high standard of morals he set up, by precept and example, as the characteristic of a good Mason, and which has contributed to building up a Lodge in our place, which wields an influence for good equal to any other society whatever.

Brother Riddle then rose, evidently under deep feelings, and very earnestly expressed his thanks for this beautiful token of brotherly love and approbation of the manner in which he had discharged the duties of Master during the past year; attributing his ability to accomplish this satisfactory result, to the generous confidence, perfect order and subordination, mutual co-operation, unity of action, &c., of the members of the Lodge; rendering us indeed "a band or society of friends and brethren, among whom no contention exists," and promising to cherish this, to him, inestimable *jewel*, as a precious memento of their brotherly kindness, and of the many happy seasons he had spent among them, until he should shake off this mortal coil; and hoping it would prove a talisman in the hands of his children to stimulate them ever to do good and eschew evil.

We were next very appropriately and eloquently addressed at some length, by brother J. H. S. Trainer, Esq., of Steubenville. After which a number of the brethren present made short, pointed, and appropriate speeches, and related incidents of their own observation and experience, illustrative of the benefits and principles of our time-honored institution, until 8 o'clock, when about forty brethren sat down and partook of a supper of oysters, prepared for the occasion in a room adjoining our hall, and which we temperately washed down with good cold water. After this we resumed our former exercise until 10 o'clock, when we closed and retired to our homes, with our hearts penetrated and warmed with that degree of brotherly love and kind feeling which should always be witnessed in a masonic communication, and which we trust will long be cherished by the brethren of our Lodge.

Our masonic edifice is still rising, composed, we trust, of such materials as will not only beautify and adorn it, but will render it permanent and durable as time.

Yours,

THOS. CAMPBELL,
N. U. WALKER.

REMINISCENCES.

FIRST SESSION OF THE GRAND LODGE OF OHIO.

BY THE EDITOR.

The Grand Lodge of Ohio was, yet, scarcely organized ; indeed, in one particular, its organization was still incomplete, and might easily be defeated. A convention of delegates from five Lodges had met and resolved "that a Grand Lodge be formed ;" they had proceeded to elect officers for that Grand Lodge, and to appoint the time and place for its next session ; but as yet it had not a single subordinate. Every Lodge that was represented in that convention, owed its allegiance, and its existence, to some other Grand Lodge ; and such superiors might refuse to allow their subordinates to transfer their allegiance as contemplated ; or they might recal their charters, and thus disorganize them. Should this be the case, or any one of several other contingencies occur, the attempted organization of a Grand Lodge for the State of Ohio, then and there, would have been a failure. Such, however, was not to be the case. Circumstances conspired to aid in the consummation of an enterprise, the influence of which was to be felt upon the progress and institutions of the State for many generations.

It will be remembered that the Lodges represented in the convention of 1808 were required, by resolution of the convention, to transmit to their respective Grand Lodges their Lodge dues, and request a certificate thereof, previous to the proposed session in 1809 ; and that each Lodge should send up to that session their several charters, and a copy of their by-laws, together with the certificates obtained from their respective Grand Lodges.

The officers elected the preceding year, together with the delegates from four Lodges, convened in Chillicothe on Monday, the second day of January, A. D. 1809—A. L. 5809, the day appointed by the convention for the first Grand Communication. The venerable Rufus Putnam, of Marietta, who had been elected to the office of Grand Master, was not present, and Thomas Henderson, D. G. M., took the chair. There were also present, George Tod, S. G. W. ; Wm. H. Puthuff, J. G. W., pro tem. ; Lewis Cass, G. T. pro tem. ; R. E. Post, G. S.,

pro tem.; Philemon Beecher, G. S. D.; Levin Belt, G. J. D.; Charles A. Steuart, G. Marshal; Peter Spurk, G. Tyler.

The following were the delegates from the Lodges named, to wit:

Scioto Lodge, No. 2. Charles A. Steuart, P. M., Henry Brush, P. M., and John Woodbridge, M. M.

Amity Lodge, No. 105. Lewis Cass, and Wm. Raynolds.

Erie Lodge, No. 47. S. Huntington, R. A., George Tod and John H. Adgate, M. M.

Cincinnati Lodge, No. 13. Thomas Henderson, F. Mennesier, and Thomas Dugan.

A committee was then appointed to "take into consideration" the credentials of the delegates; "also what steps it is necessary for this Grand Lodge to take, in order to carry into effect the object of their present meeting;" and then the Grand Lodge adjourned until the next evening, at 6 o'clock.

Tuesday evening, January 3d, A. L. 5809.

The Grand Lodge met pursuant to adjournment. Quite a number of visitors are noticed as being in attendance this evening. The names of Jeremiah McLene, P. M., Jacob Burnet, R. A., James Barnes, M. M., Thos. Kirker, M. M., W. M. Sterritt, P. M., Wm. Creighton, Jr., P. M., and Humphrey Fullerton, P. M., are recorded.

The committee appointed on the previous evening, now made their report. It seems a little strange that the brethren should doubt whether four Lodges only could form a Grand Lodge, when they had the example of the Grand Lodge of England, nearly a century before. However we will give the report of the Committee, which shows the careful and conscientious regard the members entertained for the "land-marks of ancient Masonry," and their ardent desire to consummate their labors in the organization of the Grand Lodge.

To the Grand Lodge of the State of Ohio:

The committee to whom were referred the credentials from the several Lodges of this State beg leave to report, that, having taken into consideration the credentials from Erie Lodge, No. 47, held at Warren, county of Trumbull; of Amity Lodge, No. 45, held at Zanesville, and Springfield, in the county of Muskingum; of Scioto Lodge, No. 2, held at Chillicothe, in the county of Ross; and of Cincinnati Lodge, No. 13, held in Cincinnati, in the county of Hamilton; the said Lodges have

conformed so far with the regulations formed by the Grand Convention of last winter, that they are therefore prepared to enter into the proposed Grand Lodge; and that there remains but one difficulty why the said Grand Lodge do not immediately proceed to organize and work. This difficulty is found in the absence of our sister Lodge of Marietta. Your committee will not undertake to dictate what measures this Lodge should now adopt upon this subject; but they beg leave to suggest, that at the present moment, when we have approached so nearly to the establishment of a Grand Lodge, which would redound greatly to the advantage of Masonry in this State, and which is therefore very desirable; when we are well assured of the unanimity of the Lodges on the propriety of such an establishment, and when we are assured in our minds that nothing but a casualty unexpected has produced any difficulty; it becomes as well our duty as it is our desire to obviate, as far as in us lies, any objections which can arise to our immediate progress in the business on which we are convened. The difficulty to which we allude is, that doubt as to whether four Lodges only can form a Grand Lodge. In the event of these questions being determined in the negative, your committee would suggest the propriety of admitting Brother William Skinner to a seat among us as proxy for the Lodge of Marietta.

Your committee feel the less hesitation in making this suggestion, having considered that Brother Skinner was delegated from that Lodge to the Convention by which we are now authorised to meet; that he is now Senior Warden elect in said Lodge; that the said Lodge is desirous of co-operating with us, on this occasion, and is prevented from so doing by circumstances which could neither be foreseen or prevented; and that the necessity of the measure is paramount, at the present crisis, to all objections less than the removal of the landmarks of ancient Masonry; how far the measure may be such a removal, your committee refer to your consideration and judgment.

LEVIN BELT,
 THOMAS HENDERSON, } Committee.
 C. A. STEUART,

This report was ordered to lie on the table for the time being, when Bro. Cass offered for consideration the following resolutions:

Resolved, That a committee of three be appointed to examine whether this Grand Lodge is now organized and competent to transact the business now necessary to be done, with the present representation from four Lodges only, and that they report to this Grand Lodge to-morrow evening their opinion together with the reasons which may influence them in forming it.

Resolved, also, That if the above committee should be of opinion that it is not competent to this Grand Lodge to proceed to its organization with the present representation, that they then enquire into what measures it may be expedient for this Grand Lodge to adopt in the novel and difficult situation in which it is placed, and that they report upon this resolution to-morrow evening.

These resolutions were agreed to, and Bros. Cass, Steuart, and Brush were appointed the committee. The Lodge then adjourned until the next evening, to allow the committee time to prepare their report.

Wednesday evening, January 4th, A. L. 5809.

The Grand Lodge convened pursuant to adjournment. The following names appear as visitors, in addition to those attending last evening; Henry Massie, P. M., — Corry, P. M., Stephen Wood, M. M., John Waddle, M. M., John Carlisle, M. M., Wm. McDonald, M. M., and John Dillon, P. M. It would seem from the attendance, that a very lively interest was taken in the proceedings; and as the report to be made this evening would, in all probability, settle the question whether a Grand Lodge could legally be organized at the present time, much anxiety was manifested among the brethren to hear that report. A very great responsibility devolved upon that committee; but they were equal to the task, and the report itself is evidence of careful inquiry and diligent research. With this report we shall close the present article, reserving to the next No., a notice of the further labors of this session.

The committee to whom were referred the resolutions adopted by the Lodge last evening, made their report, which was read as follows, and agreed to, viz:

Your committee appointed last evening, report, that their opinion of the question referred to them, together with their reasons, are contained in the following letter, which they conceive it would be proper for the Grand Secretary to have printed, and to forward a copy thereof to each of the Grand Lodges in the Union, to each of the subordinate Lodges of this Grand Lodge, and to the Lodge at Marietta.

Your committee further report, that in their opinion it will be expedient to proceed to the installation of this Grand Lodge, and that a committee of three be appointed to form a constitution and establish by-laws.

LEWIS CASS,	}	<i>Committee.</i>
HENRY BRUSH,		
C. A. STEUART,		

Worshipful Sir and Brother :

We are directed by the Grand Lodge of this State to announce to you its organization; to state the reasons which have influenced us, and the circumstances under which we have carried this measure into operation.

The experience of many years has tested the utility and necessity of Grand Lodges. It is of vital importance to our Order, that a uniform mode of working should be adopted, and that that unanimity which is the key-stone of Masonry should be preserved and secured. The Lodges established in this State have derived their Charters from the different Grand Lodges of our sister States, and have been accountable to them for their proceedings. The remoteness of our situation, and the expense necessarily incident upon a frequent communication, have deprived us of most of those advantages to be desired and expected from a Grand Lodge; we are of opinion, also, that in the government of Lodges, it is expedient to conform, as much as practicable, to the municipal regulations of the country in which they are established; we are aware that our Order depends not upon the arm of the law for its support, its obligations are dependant upon a higher authority, upon Him who is the Supreme Legislator and Omnipotent Architect; but where the land-marks of the country can be respected, and the land-marks of Masonry be preserved, their union will add strength to our institutions, and diminish that jealousy with which the weak and illiberal are too apt to regard us. Influenced by these considerations, and authorised by the sanction of precedent, we have congregated together and established ourselves into a Grand Lodge.

The circumstances under which we have proceeded to our organization, were at first novel and embarrassing. From an attentive examination and diligent enquiry, the doubts which hung over us have been dissipated, and the meridian sun has illumed us in our course.

Agreeably to a previous arrangement, on the first Monday of January, 1808, a legal representation from the Lodges at Warren, at Zanesville, at Marietta, at Chillicothe, and at Cincinnati, convened at this place for the purpose of establishing a Grand Lodge. They then formed a Convention, adopted some necessary regulations, elected the officers of a Grand Lodge, and appointed the first Monday of January, 1809, for them to convene and proceed to their installation. Accordingly, on that day, the officers so elected did appear, and a representation from all the above named Lodges, except that at Marietta; so entirely ignorant are we upon the subject, that we can conjecture but one reason which could have prevented the officers of that Lodge from attending.

About the time, when it would have been necessary for them

to have commenced their journey, an alarming and unprecedented inundation had laid that town under water, and the distress and confusion inseparable from such a situation, probably prevented the attendance of their delegation. Under these circumstances, it became a serious object of inquiry, whether it was essentially necessary to the existence of a Grand Lodge that a representation from five Lodges should be present.

We have examined this question, and the result of our deliberations we are now about to state.

Any abstract reasoning upon this subject would be as improper as it would be indecorous; we can only resort to the opinion of eminent brethren who have preceded us, and to the regulations which have been published under the authority of other Grand Lodges;—from an examination of these data, we are clearly of the opinion, that the rule requiring a representation of five Lodges, to be present at the establishment of a Grand Lodge, is a municipal regulation, adopted for its propriety, and not a fundamental principle of our Order.

In Preston's illustrations of Masonry, page 199, is the following account of the first establishment of a Grand Lodge in London. "With this view the Lodges at the Goose and Gridiron in St. Paul's Church-yard, the Crown in Parker's lane near Drury-lane, the Apple-tree tavern in Charles street, Covent-garden, and the Rummer and Grapes tavern in Channel row, Westminster, the only four Lodges in being in the south of England at that time, with some old brethren, met at the Apple-tree tavern above mentioned, in February, 1717, and having voted the oldest Master present, into the chair, constituted themselves a Grand Lodge, *pro tempore*, in due form." The history then states the mode they adopted to elect a Grand Master, the election to that office of Mr. Anthony Sayer, and the permanent establishment of a Grand Lodge.

The Grand Master, continues Preston, "then entered on the duties of his office, appointed his Wardens, and commanded the brethren of the four Lodges to meet him," &c. From this precedent, which is full in point, we trust that the correctness of our proceedings will not be questioned. But in addition, this

Deputy Grand Master of England, in the page of his stating the difference between ancient and modern regulations, mentions that the former requires that the Grand Lodge should be composed of its officers, and the officers or representatives of the subordinate Lodges, without requiring any particular number, but that the latter require, that a representation from five Lodges should be present. From an examination also of the most approved works upon the science of Masonry, we find the distinction generally preserved, that five Lodges are necessary

by the laws of most Grand Lodges, but not by the ancient regulations of our Order. We find too, that all the Grand Lodges, whose constitutions we have had an opportunity of inspecting, have required a representation from five subordinate Lodges to be present, previous to any business being transacted; and we thence conclude, that they found such a regulation consonant with sound policy only. For if the fundamental rules of the craft, required that number of Lodges to be present, there surely would have been no necessity for them to have called in to its preservation, the aid of a Grand Lodge.

After the Lodges in this State shall have been increased, there is no doubt but the Grand Lodge will deem it proper and useful to establish such a principle; but while these considerations, paramount to all others except a regard to the ancient land-marks, prevent its observance, if the present opportunity should pass, and the work we have already performed be lost, we have little prospect of the establishment of a Grand Lodge, in this State, for an indefinite period. A spirit of discord might thence prevail; a difference in working become established, and distressed brethren fail of receiving that relief to which they are entitled.

We trust, therefore, that the Grand Lodge of
will duly appreciate our motives, and recognize in this proceeding, an earnest wish to promote the welfare and perpetuate the blessings of Masonry.

We offer to the Grand Lodge of an
interchange of communication, and invite them to a fraternal correspondence.

We have enclosed a list of our officers, and must conclude by praying the Supreme Grand Architect to guide you in your deliberations, to your own honor, and to the prosperity of the *Royal Art*.

REGISTER.

ILLINOIS CHAPTER, No. 17, Keithsburg, Ill.—R. Keith, H. P.; T. B. Cabeen, K.; R. C. Cabeen, S. Meets second Thursday in each month.

ROBERT BURNS LODGE, No. 113, Keithsburg, Ills.—R. C. Cabeen, W. M.; R. Keith, S. W.; B. C. Taliaferro, J. W.; H. G. Calhoon, Sec'y. Meets Friday before each full moon.

KING HIRAM LODGE, No. 88, West Alexandria, Ohio.—H. M. Eidson, W. M.; N. Benjamin, S. W.; C. Gentner, J. W.; E. Stotler, Sec'y.

FELLOWSHIP LODGE, No. 106, New Paris, Ohio.—A. M. Davis, W. M.; Oliver Barber, S. W.; G. G. Smith, J. W.; S. W. Richey, Sec'y.

BETHEL LODGE, No. 61, Bethel, Ohio.—Meets Wednesday on or before each full moon.

R. M. Sinks, W. M.; T. Hill, S. W.; A. Tribble, J. W.; M. T. Burk, Sec'y.

ELGIN LODGE, No. 117, Elgin, Ill.—E. A. Guilbert, W. M.; G. B. Salmon, S. W.; W. S. Vescelius, J. W.; Thomas F. Attix, Sec'y.

CAMBRIDGE LODGE, No. 66, Cambridge, Ohio.—M. Gaston, W. M.; N. Talbert, S. W.; Z. C. Luit, J. W.; C. L. Madison, Sec.

CAMBRIDGE CHAPTER, No. 53.—M. Gaston, H. P.; R. C. McMillan, K.; W. G. White, S.; C. L. Madison, Sec'y.

OBITUARIES.

DIED, near Oxford, Butler co., Ohio, on the 19th December, 1853, in the 76th year of his age, Bro. CHARLES NEWHALL, a member of Oxford Lodge, No. 67.

Bro. Newhall was a zealous and faithful Mason; he was initiated in the year 1809, at Hartford, Conn., and was one of the petitioners for a charter for Oxford Lodge, in 1823.

He died as he lived, an honest man: let us imitate his virtues.

DIED, at Sarcoxie, Mo., on the — day of December last, Bro. WILLIAM R. SCOTT, a worthy member of Sarcoxie Lodge, No. 134. Appropriate resolutions were adopted in relation to his death, but we cannot publish them without violating our rules.

DIED, at Akron, Ohio, on the 29th of December last, Bro. H. CANFIELD, a worthy and zealous member of the ancient Craft. A correspondent says he filled Pope's description of "the noblest work of God." He was buried with masonic honors,—the Grand Master presiding.

DIED, at Beverly, Ohio, on the — day of January, 1854, Bro. JOHN DODGE, an aged and highly esteemed member of Mt. Moriah Lodge, No. 37. He was buried with the usual ceremonies of the Craft. We would publish the resolutions of the Lodge, but our rules forbid.

EXPULSIONS.

S. C. BAKER, was, on the 10th day of January, 1854, expelled from all the rights and privileges of Masonry, by Greenville (Ohio) Lodge, No. 143.

GEORGE W. GORDON, has been expelled from all the rights and privileges of Masonry, by Lewisville Lodge, No. 72, Lewisville, Indiana.
G. W. TRUSLOW, Sec'y.

JONAS O. PERSONS was, on the 13th of September last, expelled from all the rights and privileges of Masonry, by Russellville Lodge, No. 166, Russellville, Ohio.

CHRISTOPHER C. RIBBLE was, on the 16th of September last, expelled from all the rights and privileges of Masonry, by Choctaw Lodge, No. 52, held at Doaksville, Choctaw Nation, Arkansas.

OUR FAMILY CIRCLE.

HILLSBOROUGH, OHIO.—A public installation of the officers of Highland Lodge, No. 38, took place on the evening of the 26th December last. The ceremonies were performed in the Methodist church, which was crowded with a large and highly intelligent auditory. There were many visiting brethren present, among whom was the venerable Bro. Orr of Chillicothe, who had been invited to instal the officers.

After a suitable prayer by Rev. Mr. Fee, and some very fine music by the Choral Society, Rev. Dr. Strickland delivered a very able and eloquent address. A Masonic Overture was then performed by the Choral Society, when Bro. Orr proceeded to instal the first three officers. An installation Ode was then sung, and the remaining officers installed. The Society then sung "Burns' Farewell," and the audience was dismissed with a benediction by Rev. Mr. Fee.

The occasion, it is said by those present, was an exceedingly pleasant one.

SOMERSET, OHIO.—Bro. Wagenhalls, writing from Somerset, and sending the names of some subscribers, says:—"You have now some twelve or thirteen subscribers from Somerset Lodge, No. 76, and I hope that next year our brethren will *all* be subscribers. Our Lodge at this time is in a more flourishing condition than ever before, and our brethren are proving themselves good and true."

We believe every flourishing Lodge patronizes the Review; and we have never known a Lodge but what flourished, whose members generally took the Review. It carries a reviving and strengthening influence with it wherever it goes; for where the heart and head are cultivated, there will the cause be *established in strength*.

VAN WERT LODGE, No. 218, Van Wert, Ohio.—Rob't. Conn, W. M.; John Blecker, S. W.; J. Webster, J. W.; L. F. Fletcher, Sec'y.

This is comparatively a new Lodge, but it breathes the right spirit, and is doing a noble work. "Peace be within thy walls and prosperity within thy palaces."

RISING SUN, INDIANA.—We attended, by invitation, at this place on the 27th of December, to assist in the installation of King David Chapter. The ceremonies took place in the evening at the Presbyterian Church, which was well filled—the public being invited. After the installation we were required to “make a speech,” as it is supposed the Editor always has *something* to say commendatory of Masonry, or admonitory to its members.

It will be remembered that the Presbyterian Church edifice, is of two stories,—the upper one being devoted to masonic purposes. At the close of our little speech, it was announced that the Ladies had prepared a supper in the rooms above, when the Craft immediately ceased labor, and, with others, repaired to the hall for refreshment. But what a sight was there! Three tables, forming three sides of an oblong, and all groaning under their burdens of *good things*. The ladies of Rising Sun, as generous of heart as they are beautiful and accomplished, had prepared this supper at their own expense, and sold out tickets of admission to all who might desire to participate in the pleasant re-union,—the entire proceeds to be distributed among the needy and destitute of the place. This was better than balls, late hours, and head-aches.

The ladies, assisted by a committee of the sterner sex, waited upon the tables, and their cheerful smiles and radiant beauty added innumerable attractions to the feast. There was enough and to spare; and after a reasonable time for friendly conversation, the company retired. This blending of duty, pleasure and charity, all in one, is a capital idea; and we hope that many will follow the example of the generous hearted ladies of Rising Sun.

MT. GILEAD LODGE, No. 206, at Mt. Gilead, Ohio, we learn is doing a fine business. It has all the vigor of youth, with much of the discretion of riper years. May their works be such as will meet the approval of the Grand Master of all. The officers for the present year are:—A. H. Dunn, W. M.; Ross Burns, S. W.; W. H. McKee, J. W.; and C. K. Ruhl, Sec’y.

AMERICAN UNION LODGE, No. 1, Marietta, Ohio.—James F. Cox, W. M.; E. Correy, S. W.; A. L. Haskins, J. W.; J. B. Ward, Tr.; John C. Paxton, Sec’y.

This is the old pioneer Lodge of the N. W. Territory, and still retains the vigor of its youthful days. Both Lodge and Chapter, in Marietta, we learn are doing well.

Several articles prepared for this No. are crowded out.

EDITOR'S DEPARTMENT.

NOT YET.—We had expected to be able in this No. to announce our removal to a new office; but up to this date (January 20th) we have been unable to procure one. However, we are looking for, and hope soon to procure, a comfortable and commodious office in a central part of the city, where we shall be most happy to receive our brethren from abroad, as well as from the city. By inquiring at No. 112 Main street, our friends can learn where to find us; and in the next No. we hope to announce a permanent location. We trust our friends will call and see us when they come to the city.

HISTORY OF MASONRY.—We see that Bro. Mitchell of the Signet has been requested to publish in book form his "History of Masonry," which has appeared in the Signet. We will add our request to the same effect; for although we cannot in some things agree with Bro. Mitchell, or concede that his "*is the History of Masonry*," yet we like to see additions to masonic literature. We shall doubtless learn something from it. Put us down for a copy, Bro. Mitchell.

COMPLAINTS.—We have received a communication signed "Medina," taking issue with the Grand Lodge of Ohio in relation to the so-called "side degrees;" and also making grave charges against a Chapter.

In relation to "side degrees," we think the Grand Lodge did precisely right. No argument—no sophistry can make the practice unobjectionable in our eyes. It is evil in its inception and its influence, and degrades alike its source and subjects. As an injunction has been laid upon it in Ohio, we think it best to leave the subject sleep in the grave it dug for itself. Our only wish is, that every other Grand Lodge may do, in this behalf, as the Grand Lodge of Ohio has done.

In relation to the proceedings of the subordinate Chapter, which are deemed so objectionable, we think the writer of the complaint is exceedingly culpable. If these things are so, and the writer is a R. A. Mason, and feels an interest in the welfare of the Chapter, he should have made his complaint at once to the Grand High Priest. If we were to publish his charge in the Review it would not cure the evil,—it would rather exasperate the members, and increase ill feeling. Whereas, if the facts were laid before the proper officer, measures could be taken to correct the evil, if it existed, and we have no doubt *would be*. Individually, we know nothing about the facts, *nor wish to*. Com. H. M. Stokes, of Lebanon, is the proper officer to hear complaints; and we have every confidence that he will act promptly in every case. We commend "Medina" to Bro. Stokes.

OLD CHARGES.—MASONIC EDITORS.—Several years ago we published in consecutive Nos. of the Review the “Old charges” and “Constitutions,” as collected and published by Anderson, in 1722. We took them word for word and letter for letter, from the *first edition of Anderson*, for we knew that was the only true copy of the “Ancient Constitutions.” Recently some person in St. Louis has re-published these Charges and Constitutions; and the Editors of the Masonic Union, and the Keystone, are in raptures over the wonderful enterprise, and call upon “the fraternity of the United States” to “feel deeply grateful” for the important service. Bah! Did not these Editors know that Bro. Mitchel of the Signet and ourself had published the same thing years ago? Perhaps, however, it was before these Editors thought of teaching Masonry.

MISNOMER.—In announcing the death of Mrs. Ann Stone, in our last No., we should have said the wife of Bro. J. M. Stone, M. D.,—and her residence as Noble, instead of Morgan County.

Correspondents, in writing names, should be careful to write very plainly.

GRAND CHAPTER OF TENNESSEE.—We have the proceedings of this body at its recent session in Nashville, and they are a model for brevity, clearness and perspicuity. Nearly forty Chapters were represented, yet in two days all the business was transacted, and the session closed. Royal Arch Masonry in that State is in a highly flourishing condition. “Its march is onward and up-ward;” it is daily increasing in strength and numbers, and Peace, Love, and Unity, prevail in all the Chapters. May this state of things long continue.

The financial condition of the Grand Chapter is such as to enable that body to say they would “require no dues from its subordinate Chapters for the ensuing twelve months.”

E. VEAZIE.—This brother who collected some forty or fifty dollars for us in Mobile, New Orleans, &c., nearly a year ago, will please remit the amount without delay, or give us some *good* reason for not doing it. We have not heard from him for a long time, but when last heard from he was in New Orleans.

WRITE LEGIBLY.—We hope our correspondents will remember that we are not always able to guess at their meaning. We are pretty good at reading hieroglyphics, but sometimes fail, especially in proper names. Write plainly, friends, particularly when you write names, and we shall not be likely to make mistakes.

NOTICE.—We are not the Grand Secretary, but Bro. John D. Caldwell, of this city, is. We receive letters almost daily, to call on the G. Sec'y, and request him to do thus and so; but we find it impossible to comply as he is rarely to be found. Our friends should write directly to him. Neither have we copies of Grand Lodge proceedings to send to our friends. We should like to oblige them all if we could; but we have only a single copy for ourself, and have no right to ask for any more. The best way is to apply directly to the Grand Secretary.

A NEW YEAR'S GIFT.—We take pleasure in acknowledging the receipt, per Express, of a large box of most *delicious honey*, as a New Year's gift from our old and valued friend, Bro. Josiah Allen, of Ash-tabula, Ohio. This present took us by surprise. If it had been a big cheese from some good brother on the Reserve, it would not have excited our wonder, but honey,—and *such* honey! new and white and pure!—thousand thanks, Bro. Allen. We have had “milk and honey” for diet almost ever since, and we have grown young again in proportion. The masons of the Reserve, in former years, were “tried as by fire;” and those who have remained are “true” as well as “tried,”—especially our excellent brother Allen. We mean to go up to the “north-east corner” of the state some of these days, and then we will call, Bro. Allen, and thank you in person.

GRAND ENCAMPMENT.—We have just received the printed proceedings of the G. Encampment of Ohio, at its last annual session. They are elegantly gotten up, but their contents we have not yet had time to examine.

RITE OF MELESINO.—We publish in the present No., a translation of some historical legends connected with this spurious Rite. It shows what fruitful imaginations accomplished in Europe, during the last century, in connexion with Masonry. Degrees were manufactured *ad libitum*, and a thousand fancies took form and shape. The Order, even yet, is burdened to some extent with the uncongenial imaginings of those days of fiction.

ANOTHER.—A man by the name of Jones, professing to be a Mason, a stranger and in need of funds, called and borrowed ten dollars from us about the 7th of Dec. last, and gave us a note with the name of Bro. N. P. Fenner for the amount. It was to be re-paid in ten days; but we have seen neither Jones, Fenner, nor the ten dollars since. We are tired of this business, and unless the delinquents pay up, *we shall certainly expose them.*

SANDUSKY MIRROR.—Our old friend and brother, Hon. Jos. Cable, late of Carrollton, Ohio, has become connected with the Mirror at Sandusky. A stray copy has found its way to our table, and gives evidence, both in appearance and contents, of industry and talent. We hope Bro. Cable will increase the light up north, and stir up a zeal in the good cause. We are coming to see you, Bro. Cable, when the flowers bloom and the birds sing again.

AN IMPOSTER.—Bro. Tomlinson, at Greenville, Ohio, wishes us to caution the craft against a man calling himself Almon Kingsbury, who professes to hail from a Lodge in Buffalo, New York. He is passing about and borrowing money from the craft, professing to have means to repay as soon as he gets home. The Lodge in Buffalo disowns him, and it is believed he is a regular swindler.

Our brethren in all the Lodges should be more careful, and not be imposed upon by every lazy loafer that comes along. We confess to having been *brothered* out of several sums lately, but intend to keep a sharp look-out in the future.

WEST, SOUTHWORTH & Co.—Any of our friends who visit Philadelphia and wish to purchase BOOTS, SHOES, or STRAW GOODS, should by all means call on the above firm at No. 17 North Third Street. We have known William H. West, of that house, for many years, and have no better or truer man on our list of friends, nor do we know a kinder hearted Mason any where. Added to all, he is a most upright, active and accurate business man; and we trust our brethern will not forget him when they go to Philadelphia. He was for several years on Pearl Street, in this city; he is extensively known in the West, and affectionately remembered by a host of friends. Abundant blessings attend thee, brother.

"A SUBSCRIBER"—Is informed that we saw the objection he alludes to, but it was too late. We shall scrutinize very carefully every thing from that source hereafter.

GRAND LODGE OF ALABAMA.—This body commenced its last annual session on the 5th of December last. We have not yet received the proceedings, but when we do we shall probably have something further to say. At present we can only give the officers:—David Clopton, of Tuskegee, M. W. Gr. Master; Syd. Smith, of Dayton, D. G. M.; Sam'l. H. Dixon, of Talladega, S. G. W.; S. A. M. Wood, of Florence, J. G. W.; Rev. Samuel E. Norton, of Montgomery, G. Chaplain; James M. Brundige, G. L.; Thomas Welsh, G. Treas.; Amand P. Pfister, G. Sec.

GRAND CHAPTER OF ALABAMA.—W. P. Chilton, G. H. P.; James L. Price, D. G. H. P.; Thomas J. Clark, G. K.; M. W. Davis, G. S.; E. M. Hastings, G. Tr.; A. P. Pfister, Gr. Sec'y.

BURNS.—We invite attention to an article in the present No. on the genius and character of this illustrious Mason. It is difficult to do justice to the character of Burns; but we like the spirit of the present article, and believe it will have a tendency to spread a *truer* knowledge of the heart and head of the Poet-Mason. The article we presume will be continued.

ELIAS LANGHAM was one of the delegates from Scioto Lodge, No. 2, in the convention which met in Chillicothe, in January, 1808, to organize a Grand Lodge. We so wrote the name in the article in our last No. headed Reminiscences; but most unfortunately the types made us say *Langhorn*. Our subscribers who preserve the Review for binding, will please make the correction in their copy, as it is a matter of importance to have those names correct. We regret the error very much, but such will occur with the best proof readers occasionally.

GOSHEN, IND.—We have a large list of subscribers in this beautiful town of northern Indiana, in which is located one of the most zealous and flourishing Lodges in the north-west. They have *all paid* for the Review the present year; and our excellent agent there, Bro Howell, in sending a draft for the amount, says:—"Your Review, thus far, has given good satisfaction: the brethren prize it highly, and *none of those who receive it would do without it for double the subscription price.*"

That is just what we have been aiming at,—to make the Review so attractive that the *price* will be a matter of no consequence. It is now the *cheapest Masonic Magazine* in the world, considering the amount of reading matter and embellishments it contains. We intend to keep ahead. Plenty of back Nos. yet for this year.

LITERARY NOTICES.

EARLY ENGAGEMENTS, by *Mary Frazier*.

We are indebted to the kindness of the talented authoress for a copy of this work, and for which we beg to tender her our thanks.

It is a work, partly, of the imagination; but the plan, or plot, as some would call it, is admirably laid, and the story is told in a style and manner—with an ease and naturalness, and a beauty of diction, that we have rarely seen surpassed. Besides the beauty of the frame and finish of this interesting book, it leaves a fine impression, and teaches, as it was intended, an important lesson to

those about settling in life. Such, especially, should read it, for to such it will be especially useful. Our good sister should "try again;" the per. that could produce "Early Engagements," should be kept at work.

Published and for sale by MOORE, ANDERSON & Co.

NORTON'S REGISTER, Literary and Educational.—This is a compilation of great value, furnishing statistical information which can be had no where else. Every literary man should have a copy. Published by Charles B. Norton, 71 Chambers street, New York.

TENTH ANNUAL REPORT, of the Indiana Institution for Educating the Deaf and Dumb.—We have received a copy of this Report, for which we thank the sender. We are always pleased to mark the prosperity of this and kindred Institutions. They are a marked feature of our age, and show the progress of human sympathies. Our friends in Indiana may justly be proud of their public Institutions. May prosperity and usefulness attend them.

ODD FELLOWS' LITERARY CASKET.—This is a new work, devoted to the interests of Odd Fellowship. It is edited by our old friend, Rev. Dr. Strickland, whose abilities as a writer are well and widely known. The No. before us is *very* neatly gotten up, and is filled with choice reading matter. We commend it to the patronage of those for whom it is intended. It is a monthly of 64 pages; price \$2.00 per annum. Published by Tidball & Turner, 130 Walnut street, Cincinnati.

THE PARLOR MAGAZINE for January, begins a new volume. This is the time to subscribe. It is an excellent work at two dollars per year. *Applegate & Co.* 43 Main street, Cincinnati.

THE TEMPLARS' MAGAZINE, for January, is on our table. This valuable Temperance Journal maintains its high character, and is doing much good in a good cause. Bro. J. Wadsworth, its talented editor, is indefatigable in his labors. He should be encouraged and liberally patronized.

MASONIC JOURNAL.—This excellent monthly, published at Marietta, Georgia, at two dollars per annum, begins a new volume with January. Our southern friends should give Bro. Lawrence a good list of new subscribers.

LAST WORDS OF EMMETT.—This beautiful song, originally written for the Review, by Mrs. Dufour, has been set to music by Prof. Nourse, and published as one of a series—"SONGS OF ERIN"—by W. C. Peters & Sons, of this city. The words breathe the true spirit of the noble Emmett; and Prof. Nourse has given us evidence that he is one of the ablest composers in this country,—the music is the most enchanting we have heard in a long time.

Peters & Sons have also sent us the following exquisite Songs and Music, of their own publications:

GENTLE EVA.—Words by Mrs. Nichols: Music by Mrs. Cunningham. A very popular song.

MARY IN HEAVEN: written and arranged for Mrs. J. W. Gray, by Mrs. L. L. Deming. The words and music are both exquisitely fine.

THINE IMAGE DWELLS WITHIN MY HEART: A ballad of rare excellence.

One who is competent to judge says the above music is of the very first character. We notice that the Title Pages of these pieces are elegantly embossed,—a new and most beautiful feature, introduced, we believe, by these publishers.

The above may all be had of W. C. PETERS & SONS.




VOL. X.

CINCINNATI, MARCH, 1854.

NO. 6.

TERMS OF THE REVIEW.—Two DOLLARS per annum, payable in all cases in advance. Subscriptions must always begin and end with the year, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out unless ordered. Names can be sent by mail, but no money. That may be retained until it can be sent by private hands, or is ordered.

 Office, 117 Walnut street, west side, three doors above Third street.

SUBJECTS FOR THOUGHT.

We have sometimes heard persons of intelligence wonder what could be found pertaining to Masonry, of sufficient interest to supply the pages of a Magazine. The theme appeared to them so restricted, and so destitute of stirring thought,—possessing so little of even ordinary interest—that the wonder was that the fountain had not been exhausted long since. Such persons know but little of the nature of that institution which they attempt thus to ridicule. Masonry a barren subject! Masonry not prolific of awakening and stirring thoughts! If matters of importance cannot be found *here* to interest the mind, we think nothing can awaken it from its moral torpor. *Every* thing that can interest man in his various relations, as a dweller upon the earth, and a traveler to the grave and beyond it,—as a moral agent, hastening to render up his account,—as a member of society and related to others as neighbor, husband, father, friend,—as a pilgrim and stranger passing through “a land of shadows and a world of painted outsides,” and looking and hoping for a home of eternal sunshine and fadeless flowers—why there is *every* thing here to stir the heart and awaken interest in the immortal mind.

Every condition and relation of life claims consideration; and all the duties pertaining to each relation in life receives its share of careful study. The sciences, history, philosophy, government; the relation of

man to man, and the relation of man to his Maker : the path of duty and of safety here, and the ultimate destination of the soul when the immortal principle shall have burst its prison-house and gone abroad in its native and undying vigor—all these Masonry presses upon the attention of her children. And yet Masonry furnishes no range of subjects on which to expatiate—no themes of absorbing interest to call forth the powers of the soul ! Why it has within its legitimate range of subjects *every* thing of interest that can challenge the attention of man. Life and death, time and eternity, earth and heaven ; the path of life blooming with flowers and vocal with harmonies, and the cold, dark, forbidding grave, with its attendant silence and forgetfulness, and the themes of everlasting interest that awaken to life just beyond the grave—all these pass in review before every well instructed Mason.

God is, in Masonry, recognized in all his holy and wonderful attributes; the friend, as well as the Creator, of man ; his teacher and guide through the dark uncertainties of the present, and his final judge in the future. Why *this* is a theme “high as heaven and deep as hell.” “Who, by searching, can find out God ?” And yet his character, his attributes, his word and works are all proper subjects of investigation, and challenge the profoundest thoughts of every “child of sorrow.” “Life, Death, and Immortality” are subjects familiar as household words to the diligent and attentive Craftsman ; and these might furnish subjects for thought for a life-time. Oh, there is, in Masonry, an ample field to employ all the faculties, and themes to quicken into activity every power of the soul. From the bed-side of suffering humanity, where poverty and affliction conspire to crush the heart and the hopes of a worthy brother, we may travel on along the path of human progress, through duty and danger—through trial and triumph—until the freed spirit shall bend in immortal raptures before the throne of its creator, God ; and yet all along this pathway Masonry travels and has something to tell about her glorious march.

Masonry a contracted theme ! Why, there is none more ample or more inspiring. It is not only suggestive of great thoughts at the present, but it constantly increases in interest : it is a vast ocean whose depth and breadth increase in proportion as you explore them ; it is a mine whose treasures are inexhaustible ; it is a fountain whose sources never run dry, but continue to well up with increasing fullness forever and ever.

Such is Masonry, and such are the inexhaustible supplies of mental aliment which it furnishes. And yet there are among us those who see nothing in it but right angles, horizontals, and perpendiculars ; and who, when they can work their way into a Lodge, consider they have *finished their work*, and proved themselves to be worthy and intelligent Crafts-

men ! Why they have scarcely learned the alphabet of Maronry ; yet they have ceased to labor ere their work is fully begun. The fact is, they have not given enough attention to Masonry to know whether there is any thing more of it than appears on the surface, or not ; and how, then, can they be expected to appreciate it ? Masonry is a fruitful soil, from which, by diligent and patient culture, you may reap an abundant harvest ; but which, if neglected and suffered to run to waste, will resent the indignity by yielding a reluctant but starved and stunted crop. In this, as in all things else, industry will secure its wages ; while inactivity, inattention and idleness, will “ reap the reward of their doings.”

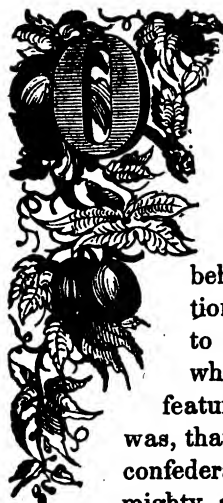
[Ed. REVIEW.]

THE ASTROLOGER OF CHALDEA,

Or, Masonry in the Orient.

BY THE AUTHOR OF “THE LIGHT OF THE TEMPLE.”

CHAPTER VII.



ONE of those calm, quiet evenings peculiar to the rural districts of Palestine, as Abram was sitting in a grove engaged in meditation, and pleasant reminiscences came thronging upon his mind, in which he experienced the most grateful emotions, arising from a consideration of the Divine interposition on his behalf, especially in his late victorious expedition, a shade of doubt, if not sadness, was seen to pass over his placid features. The thought which rippled the otherwise calm surface of his features, and cast a shadow over its brightness, was, that having been the commander in chief of the confederate forces which achieved a victory over the mighty army of the eastern allies, they would ere long rally their forces and seek revenge. Under such circumstances he could not but feel troubled. At this juncture the Almighty appeared to him and allayed his apprehensions by assuring him that he had undertaken his defence and would ever reward his faithfulness. The words which came to his ears and carried confidence to his heart, were “Fear not Abram, I am thy shield and thy exceeding great reward.”

In connexion with this, another thought of a distrustful character, took possession of his mind ; so true it is that kindred thoughts, be they pleasant or painful, generally associate themselves together, and pass in succession before the mind. He had waited long for the fulfilment of the promise made to him in Chaldea, before he left his native city, and which had been renewed to him since his arrival in Palestine. He had been for many years a wanderer, and both he and his beloved Sarai had their faith tried in the long delay of the promise. God had ever proven faithful to him, and he had every reason to believe that the day of joyous fulfilment would come, but "hope deferred maketh the heart sick," and hope and fear darkly struggled for the mastery. Having had his mind put at rest in regard to protection from his foes, he desired additional information as an encouragement to his hopes in regard to the promise, and he ventured to address the Lord, "What wilt thou give me, O Lord," said he, "seeing I go childless, and the steward of my house is this Eliezer of Damascus. Behold thou hast given me no seed, and lo, one born in my house is my heir."

Heretofore he relied on the naked promise of Jehovah ; now it seems he wished to have an additional confirmation by a sensible sign. God condescended to confirm the promise, as the patriarch desired, and commanded him to make preparations for a sacrifice.

Twilight was advancing, the last rays of the setting sun had already faded away in the west, and the giant trees of Mamre were casting their shadows on the ground. First the evening star, and then the others in its train, began, one after another, to take their stations in the sky. Soon the whole heavens were lighted up with the starry host, and the broad galaxy overhead, formed of innumerable suns and systems, seemed like the avenue of angels, through which they entered the portals of heaven. While Abram stood beside the sacrifice which he had prepared, and, as he was wont, gazed on the bright orbs above, a light above their brightness gently descended from the parted heavens and rested above him. It was the same divine glory which had before shed its light upon his vision.

"Cast thine eyes now towards heaven," said the Divine voice, "and tell the stars, if thou be able to number them."

Thus shall thy children be, O Abram!" The soul of the patriarch was filled with bewildering delight as he gazed upon the glory above and around him. Deeper and more intense became that glory. It settled upon him and filled his senses with a rapture insupportable to a mortal nature. Abram was entranced. The material world was shut out from his vision, the stars themselves faded away in the ineffable light, and he was lost to all but the spiritual world around him and within him. Before his spiritual vision now spread out the future of four hundred years, embracing the history of his family and their various fortunes, from their bondage in Egypt to their final settlement in Palestine. All the events connected with their wonderful history, during the hundreds of years to come, were spread out as in a vast panorama before his astonished vision.

After this had passed, another scene presented itself to the entranced patriarch. Between the parted victims, slain for sacrifice, there appeared a smoking furnace and a burning lamp. These were the symbols of the Divine presence, and by Abram their nature and significance were fully understood. The divine promise was now confirmed as it never had been before, and with it was a confirmation of Abram's faith, such as ever afterwards kept him from doubt, and prompted him under the most discouraging circumstances to hope on in full assurance of a fulfilment of the promise, in God's own time.

When the revelation had ended and the divine glory had disappeared, the patriarch was awakened from his mysterious trance as one would awake from a quiet slumber. The light and glory had departed, the smoking furnace and the lamp were gone. All was still. The moon had risen and walked in brightness among the stars. All nature seemed to be enjoying a calm repose after being the silent witness of a scene such as it had never beheld before. Abram turns away slowly from the spot, and walks towards his habitation. Away in the deep shade of the woods he beholds an object approaching. It was a slender, graceful form, not unlike his beloved Sarai, and yet it is not the idol of his heart, for he knew too well her step to be deceived in this. A nearer approach shows it to be the dark-eyed Egyptian maid, Hagar, whom Pharaoh had presented to Sarai as her attendant at the harem. As she came near she exclaimed, "Is this my Lord? My mistress is anxious for thy return, and from the lateness of the hour hath sent

me forth to find thee." It was not long until he embraced the anxious one, and breathed into her listening ear the burning thoughts of his heart, reassuring her that she should yet fold in her maternal arms the hope of the world.

Notwithstanding all these assurances, as well as what she had herself experienced of the divine regard in working out deliverances in her behalf as well as that of her husband, her mind is filled with perplexing doubts and fears in regard to the fulfilment of God's word, that she should bear the child of promise. Years pass away and increase those distracting fears, until at length wearied and faint with long expectation, she conceives—as the ever fruitful and inventive mind of woman is wont to do—a strange device, and one which, though not positively unlawful in the times in which she lived, was still highly questionable, if not dishonorable of her faith as distrusting the promise and the oath of God confirmed by the most wonderful signs. The strange and wonderful device which she conceived, was this, namely, to give her favorite handmaid, Hagar, to Abram for a wife in a second and subordinate capacity. She was now well stricken in years, and her faith could scarcely prompt her to believe that she would ever have a child. She would therefore obviate this difficulty, by giving up Hagar to her husband, that the child which should be the result of this temporary union, might be adopted by her and made the child of promise. Such were the thoughts and reasonings of Sarai, but little did she dream that she was mingling for herself ingredients in a cup of sorrow which she would have one day to drain to its very dregs. Her Egyptian maid should have ever stood before her as a monument and memorial of that unhappy journey to the court of Pharaoh, so deeply fraught with peril to her virtue, but through which Providence had enabled her to pass unhurt. Censurable as she was for her conduct in attempting to forestal the designs of Divine Providence, still she must not be judged too harshly in the light of modern civilization. Polygamy was allowed in that dark age of the world and for many succeeding ages. She had long and earnestly desired to see her devoted husband realize the great wish of his heart, and none but God knows the struggles of her heart, and the deep, intense and bitter conflicts which she endured before she made up her mind to relinquish

the idol of her heart to another, and the right of becoming the progenitor of that great and honored line which for many years she fondly hoped would have hailed her as their mother. While, therefore, the sacrifice which she made evinced great magnanimity of soul, and an earnest desire to see the plans of Jehovah consummated, still it was suggested by unbelief in the divine promise, and fraught with peril. No sooner was Hagar raised from the condition of a servant to something like an equality with her mistress than she began to cherish the hope that she was to be the favored mother of Abram's posterity; for she was not ignorant of that which so interested her master and mistress, and was so often the topic of conversation in the patriarchal family. The consequence of such imaginings became soon apparent in her conduct towards her mistress. Instead of regarding with more respect and affection the woman who had manifested so much magnanimity, and made so great a sacrifice of feeling in her behalf, she affected to look upon her with contempt, and began to assume a supercilious tone in her manners which roused the lofty spirit of Sarai. Though she had by her own mistaken policy brought all these evils upon herself, still there was a point of endurance beyond which she could not go, and she consequently made known her complaints to Abram. The result was that Hagar was excluded from the family and sent out an exile into the wilderness of Mamre. Though an outcast, and abandoned by the patriarchal family, still she was not forsaken of God. Sadly and sorrowfully she wandered about in the desert, not knowing where to go. She had grievously offended her mistress, and to return to her seemed impossible, indeed she felt that rather than do so she would perish in solitude. Weary and fatigued with walking she sat down by one of those fountains of water which break out of the cliffs on the sides of the desert mountain. Scarcely had she seated herself ere she was startled by a soft and kindly voice which pronounced her name. She turned and beheld an angel who continued addressing her, "Whence camest thou, and whither art thou going?"

"I flee from the face of my mistress Sarai."

"Return to thy mistress and submit thyself to her hands, for I will multiply thy seed exceedingly, so that it shall not be

counted for multitude. Thou shalt bear a child and shalt call his name Ishmael, because the Lord hath heard thy affliction."

For a moment she stood bewildered, for she knew it was the Divine One who spake to her. The tears came flashing up to her dark eyes like the streams from the fountain whose waters were playing at her feet. Obeying the divine directions she turned her steps homeward, and on arriving there, with meekness and docility she entered the tent of her mistress.

In process of time the child was born, and Abram gave it the name designated by the Lord. Still he was not the child of promise, though assured that he should be the progenitor of a vast multitude. So far from being the child of promise in whom all the families of the earth were to be blessed, it was said of him that "his hand should be against every man, and every man's hand should be against him." Thirteen long years roll sluggishly away, and during all this time no visions of God throw their light and glory upon the path of the weary pilgrims. No divine messenger repeated the assurance of the long cherished promise, and the sun of Abram and Sarai seemed fast sinking behind a dark and clouded sky. History is silent about the melancholy years passed by the patriarch and his wife. Their faith was put to the severest test. Abram was now nearing his hundredth year and Sarai her ninetieth. But as the darkest hour is just before the breaking day, and as man's extremity is God's opportunity, so in the deepest night of their despondency Jehovah again appeared. The two were sitting together in their spacious pavilion, given up to sad and melancholy thoughts. Presently a light shone around them, enclosing them as in a circle, and the well known voice of Jehovah said, "Walk before me, and be thou perfect, and I will make my covenant between thee and me, and I will multiply thee exceedingly." At this Abram fell on his face, and Jehovah still conversed with him, saying, "As for me, behold my covenant is with thee, and thou shalt be the father of many nations, neither shall thy names be Abram and Sarai, but *Abraham* and *Sarah*, for a father and mother of many nations have I made thee. I will make thee exceeding fruitful, and nations and kings shall come out of thy loins. I will make a covenant between me and thee, and thy seed after thee in their generation,

for an everlasting covenant, to be a God unto thee and thy seed forever. And I will give unto thee and thy seed, all the land of Canaan for an everlasting possession. This is the covenant which I shall make, and which thou and thy seed shall keep forever. Every man child that is among you shall be circumcised, and it shall be a token of a covenant, between me and you. As for Sarah, I will bless her and she shall have a son, and thou shalt call his name Isaac, and she shall be the mother of many nations. I will also establish my covenant with Isaac at this time next year." After this Jehovah ceased talking with Abraham, the glory departed from the tent, and the patriarch arose and taking Ishmael, and all that were born in his house, he performed upon them and upon himself the rite of circumcision, as the Lord had commanded.

It is the hour of noon, and under the burning rays of an Asiatic sun, every thing droops and languishes in Mamre. The breeze floats so softly over the mountain as scarcely to stir the leaves of the most fragile flower. The flocks are gathered beneath the shade of overhanging rocks on the mountain side, or have descended into the vale beside the still waters. The traveler forsakes the dusty highway and seeks the shelter of the towering oak, or finds repose in some neighboring dell or shady grove. The old homestead of the patriarch, of which we have already spoken, was on the southern portion of the mountain range, about midway between the vale of Siddim and the Mediterranean, and from its elevation the spectator had a view of the whole surrounding country for many miles. While the venerable patriarch was sitting in his tent door, enjoying the refreshing shade cast by one of the spacious trees by which it was embowered, he was startled by the sudden appearance of three mysterious strangers who had taken their station at the foot of the tree. With true patriarchal hospitality he immediately rose from his seat, and hastening to the strangers invited them to enter his tent for purposes of rest and refreshment. At this a most interesting colloquy ensued between Abraham and one of them, whom he soon recognized to be the Lord, the same divine personage that had appeared to him before, and had spoken words of comfort and blessing.

After the three mysterious personages had partaken of the hospitalities of his house, and had reassured him of the fulfil-

ment of the Divine covenant in regard to himself and posterity, they made preparations for their journey.

But the hospitality of the patriarch did not end here. The sacred record informs us he took the three angels on their journey. Their destination was the cities of the plain. After traveling some distance one of the three (the Lord) informed Abraham of the object of their visit, which was the destruction of these cities, on account of their flagrant crimes. The heart of Abraham was touched at their impending doom; besides, Lot, his kinsman, was an inhabitant of one of these devoted cities, and must inevitably, with his family, share a common fate with their population. He therefore intercedes in their behalf. Knowing that the divine justice did not require the punishment of the innocent with the guilty, as illustrated by the deliverance of Noah and his family when the world was destroyed by water, he suggests that sparing mercy be exercised on the condition that a certain number of righteous men be found. But, alas, there were not five among all the guilty thousands that feared God and wrought righteousness. Expostulation could go no further, he resigned the doomed cities to their fate and turned his face towards home.

Sodom and Gomorrah, Admah and Zeboim, as we have seen, were regal cities. They were built at a very early period, as we find no traces of them in profane history. In the same chapter of Genesis in which an account of the building of Nineveh, Rehoboth, Calah, and Resin, occurs, we find a mention of Sodom and Gomorrah as already existing cities.

They occupied a spacious valley or plain, hemmed in by towering mountains. Through the center of this valley flowed the river Jordan. Divine inspiration in recording the beauty and fertility of the spot, compares it to the Garden of the Lord, or ancient Eden. This description leaves a wide margin for speculation. Notwithstanding the devastations of war, these cities were filled with an immense population. They were surrounded by extensive fields of waving grain, oliveyards, vineyards, and immense tracts of verdure enameled with flowers of every hue.

The sun was just sinking behind the western hills, and the lowing herd were returning to their peaceful folds, driven by their attendant shepherds, as the three strangers are seen

descending the western declivity and directing their steps with rapid pace towards Sodom. Lot, as an elder in Sodom, sat at the gate to dispense justice, and the appearance of the three mysterious travelers arrests his attention. Their dress, their features, and whole demeanor, are singularly striking. Instead of sensuality and wickedness, which so strongly marked the bold, wanton features of the Sodomites, he beheld angelic purity, innocence, and sweetness. Knowing the unblushing wickedness of his neighbors, whose filthy conversation and deeds vexed his righteous soul from day to day, he feared lest the strangers would suffer abuse at their polluted hands. To offer them the protection and hospitalities of his house was but the work of a moment, and he invited them to enter his dwelling and take up their abode with him during their stay in the city. The angels seemed unwilling to comply with this request, and informed Lot that they would stay all night in the street. At this he earnestly pressed them to enter his house, and they finally yielded to his solicitations.

Supper was provided by the family, and the guests having partaken, were about retiring to rest, when a wild, rude shout, as if from an excited mob, was heard in front of the dwelling. A large company of guilty Sodomites, composed of the hoary headed and the young, clamorously demanded that the strangers be given to them. Lot went out of his house closing the door after him, and affectionately remonstrated with them, saying, "I pray you, brethren, do not so wickedly." All his kind remonstrance and entreaties were in vain. In vain did he plead the rites of hospitality due to strangers. One of the mob came up and in a gruff, angry voice, commanded Lot to "stand back." Just then another of the lewd rabble exclaimed, "This fellow came in to sojourn with us, and he must needs be a judge, now we will deal worse with him than with the strangers." At this the crowd pressed in upon him, and came near forcing the door. Just at that moment one of the angels drew Lot into the house and closed the door, and at the same time smote the infuriated mob with blindness, so that old and young staggered round in darkness, not knowing where to go. Thus disarmed and disqualified for further attack, they made no subsequent attempts at forcing an entrance into the house. The angels then informed Lot of the object of their visit, and ad-

vised him to gather together all his kindred and make immediate preparation for leaving the city. He accordingly hastened to their residences.

It was now the dead hour of night, the rabble had dispersed and the streets were comparatively deserted, but here and there, in lordly palaces, lights were gleaming and the palaces shook with the heavy tread of the multitude in the whirl of the giddy dance. All was mirth and revelry. No sleep till morn would come upon the eyes of all those guilty throngs. Alas! that it should prove the long dread sleep of death. From street to street Lot hurried on. Finding his relatives, he uttered the warning, "Up! Get ye out of this city, for the Lord will destroy it." Instead of heeding the warning, they looked upon him as one bereft of his senses. With a sad heart he left them to their fate, and returned to his dwelling.

At length the night passed away, the last night to Sodom and its sister cities. The grey streaks of morning were tinging the eastern sky. A long, narrow line of light skirted the summit of the eastern mountain which bounded the plain of the Jordan. The watchmen were retiring from the walls of the city, and the revelers to their homes, surfeited with debauchery. The only period of stillness for the twenty-four hours had come to Sodom; but it was the stillness that precedes the storm. It was like the hushed stillness which nature inspires previous to the enactment of one of her awful dramas.

The angels arose, and taking Lot, his wife, and two daughters, the only inmates of the family, they hasten out of the city. On their route, not far from the base of the mountain, lay the city of Bela, or Zoar. The angels having conducted the family within sight of this city, said to Lot, "Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." But Lot replied, "Not so, my Lord; behold now thy servant hath found grace in thy sight, and thou hast magnified thy mercy which thou hast showed unto me, in saving my life, and I cannot escape to the mountain lest some evil take me, and I die. This city is near to flee to, and it is a little one: O, let me escape thither, and my soul shall live." The angel consented, and said, "I will not overthrow this city for which thou hast spoken, but haste thee, escape thither, for I cannot do anything until thou art

there." At this Lot and his two daughters hastened on, but his wife lingered behind. Two of her daughters, with all her pleasant things, were left behind, and she was loth to leave the idols of her heart.

The sun was just gilding the tops of the mountain which rises above Zoar, as Lot entered its gate. It was a lovely morning in summer. All nature rejoiced in the light of day. The dew drops which heaven shed so gently on flower and tree during the night, sparkled like diamonds in the light of the morning sun. The birds sang sweetly as they flitted from bower to bower, and filled the groves with melody. All, but man, was innocent, and all, but man, united in ascriptions of praise to God.

Scarcely had the whole disc of the sun become visible to the dwellers on the plain, ere from the west, as if from the very depths of the great sea, there arose a dark and angry cloud, whose fretted borders were seen emerging from the summits of the craggy mountain which overlooked the valley from the west. Onward the storm-cloud urged its way. Soon the whole heavens were shrouded in darkness, and blackness covered the cities of the plain. The wolf of the mountain ran howling from his lair. The eagle, screaming with affright, in mighty circles swept away to her eyrie on high. The birds, bewildered, flew about wildly, and ceased to sing. All nature joined in a wail of mourning, for the day of doom had come. That cloud was charged with wrath, and presently, as from a thousand batteries, there poured forth streams of liquid fire, which like burning lava from a volcano, fell upon the cities of the plain, and instantly they were enveloped in a general conflagration. The palaces and dwellings and walls, composed as they were of highly inflammable materials, were all consumed in the devouring fire; the very plain ignited like inflammable gas, and the whole valley was consumed, embracing the circuit of the cities. The whole area, to the affrighted spectator, looked like a vast cauldron of boiling pitch on fire, the roar of which made the surrounding mountains tremble. The wife of Lot, not heeding the admonition of the angel, but casting long and lingering looks towards the idols of her heart which she left in Sodom, was caught in the outskirts of the storm, and to this day a pillar of salt, detached from the side of the moun-

tain, near the shore of the Dead Sea, is pointed out by the natives as the pillar of Lot's wife.

Abraham, "the friend of God," and the "father of the faithful," after leaving the angels, returned to his home on the highlands of Mamre. His mind was filled with many overpowering thoughts: the promise of one of the celestial strangers in regard to Sarah, and that in his promised son all the families of the earth should be blessed, the descendants of whom were to be as numerous as the stars of heaven, for multitude—the fate of Sodom and Lot, his kinsman, all constituted themes of absorbing interest, and produced in his mind the most intense excitement.

Passing a sleepless night, he hastened in the morning to the highest point of the mountain range, which formed the southern boundary of Mamre, and casting his eye in the direction of the valley of the Jordan, he saw immense columns of smoke rising up and covering the whole valley for many miles. It was an awfully sublime spectacle and filled the patriarch with awe. As he gazed upon the scene before him, the smoke, which was so dense, after attaining a certain altitude settled and appeared like a huge black monument which had risen up from the valley below, filling the entire space, and forming an immense dome, the base of which was formed by the mountains that skirted the valley on either side. To Abraham this was a most melancholy sight, and he turned away to weep over the fate of Sodom.

FROM A LADY CORRESPONDENT.

ATHENS, Pa., Jan'y. 13th, 1854.

MR. MOORE:—I owe you an apology, my dear sir, for my apparent negligence in so long delaying to acknowledge your kind attention in sending me a copy of the Review; but when I tell you that cases of protracted illness in our family have necessarily occupied my attention for months past, I shall hope to be acquitted of any intentional neglect.

I beg you will now be assured of my grateful appreciation of a favor sounexpected, and so unmerited; and if in any way an opportunity should occur, by which I can make a more effi-

cient acknowledgment, I will be most happy to do so. In having a copy of my own, I find the advantage of being able to give it a more particular recommendation, and I very much wish it might be in the hands of every matron in our community. I was very glad to find in the last No. the interesting story of the Young Voyagers, as the idea had suggested itself to me, if you were occasionally to admit articles of a similar character, which would interest the *general* reader, it might give a new attraction to your magazine, and in that way better secure its entrance into families, and answer its main design, perhaps, more effectively.

But excuse me, sir, I do not mean to suggest any thing that *might* conflict with your object, and have only ventured to do this, as I know how often even great truths need some fanciful surroundings to secure their favorable reception.

It may appear strange and somewhat presuming, that I should so interest myself in this cause ; but in thinking of our fallen world—of poor perverted human nature—the necessity of a thorough moral renovation seems so clearly demanded, that I cannot but feel deeply interested in any agency which promises to effect this high and holy purpose.

There are some projected reforms of the present day which claim to set all abuses right,—to elevate all mankind, and *womankind* too, to the highest point of moral perfection ; but their means, their theories, *are not ours*. We would first recognise our obligations to the Laws of Heaven ; we would see man spiritually restored, as nearly as possible, to his first high estate ; and the instrumentality of Masonry in effecting this, as we understand, is not by claiming *it* as the embodiment of all goodness, all human accountability—not by making it a religion in itself, but a religious auxiliary, a co-operative agency, with the purest and best ever instituted on earth.

We may, and do have, separate fields of action ; but if with a right, a holy feeling, our efforts are one, they must harmonize, and unite in accomplishing the same desired end.

But I should weary you, my dear sir, were I to write the half I feel upon this subject, and I dare not hope my unpracticed pen can furnish aught that would be worthy a place in your pages ; if it could, I might, perhaps, better show you how truly and gratefully I am your obliged friend,

MARY.

SONG.

BY BRO. E. W. H. ELLIS.

I.

When the wintry winds are sighing
 Through the forest, dark and drear,
 Nature seems all sad and dying—
 Naught is seen the heart to cheer—
 Should some gleam of sun-light greet us,
 Bursting from yon darkened sky,
 As if Heaven had sent to meet us,
 Messengers of hope and joy—
 How the burdened heart would lighten,
 How the tear would dim the eye,
 How the scene around would brighten,
 And our dark forebodings fly.

II.

So, ye pilgrims, worn and weary,
 As ye sadly wend your way,
 Through Life's forest, dark and dreary,
 Longing for the op'ning day,
 Should some Brother kindly greet ye
 With a welcome, warm and true,
 And upon the Level meet ye,
 As true Brothers wont to do,
 Sudden as a flash from Heaven,
 Light and joy are felt again,
 Sorrow to her shades is driven,
 Hope resumes her gentle reign.

III.

Brothers! ye whom God hath singled
 From the poor, the weary worn—
 In your cups no sorrow mingled—
 Men "unto the manor born"—
 Think, when blessings fall from Heaven,
 Of that Love that reacheth all;
 Give, as unto you is given,
 Lest your pride untimely fall—
 Know, that in yon realm of gladness,—
 In that bright—that blissful land,
 There shall be no tear of sadness—
 All upon the Level stand.

A Mason is to seek and acquire, as far as possible, the virtues of *patience, meekness, self-denial, forbearance*, and the like; which give him the command over himself, and enable him to govern his own family with affection, dignity, and prudence.

A HOME FOR OUR ORPHANS.

NO. I.

BRO. MOORE :—It would seem by a reference to Grand Lodge Proceedings, for a series of years past, that masonic public opinion has settled down upon the proposition, that in Ohio, in the way of public institutions, we can do nothing for the Orphan. Our brethren, elsewhere, have conceived themselves, in some measure, bound to act differently. Accordingly, we find, both in Europe and America, numerous benevolent institutions among the Order. If *Ohio be not able*, she should be excused in being behind in the progress of the age. If she have not so much practical vitality in the Masonry taught amongst us by authority—then, also, the individuals of the Craft are excusable, and the Order, as a body, must wait. Nothing else, save inability, or a different sense of masonic obligation, should excuse us to our consciences. No observing man can fail to see the alarming growth of selfishness and cupidity on the one hand, and the social tendency of the age to associated action on the other. So, none can fail to see that Masonry must of necessity keep onwards with the car of progress. Every sect and opinion has its organ and its colleges—its press and its itinerant professors. Even our arch enemy, the Catholic church, and (comparing small things with great) the anti-masonic church, have their fixtures from which, as from so many nuisant centres, are sent forth the effluvia of their moral rottenness. Surely, Masonry, in enjoyment of a higher destiny, in defending the cause of the right, in aid of the rights of humanity, in dignified furtherance of the holy cause of the defenceless, should be promptly on hand—not only with her institutions, but with institutions of commensurate dignity, power, and influence.

But what should the Order do? Brethren differ; they too much forget the practice of their own boasted charity, which “vaunteth not itself,” is long suffering and kind—forgiving and forbearing—they adopt, I fear, too much the outsider’s principle—the *Machiavelian* motto of politicians, “*rule or ruin.*” Herein, it seems, exists the difficulty. Some desire a magnificent marble fronted college, largely endowed, seen from afar; others, a snug little country college, of little cost and less value; some, and the larger number, prefer to administer Charity, as heretofore, in the Lodges. What has formerly been the custom of our Order should not be set aside, in deference to experiment, too lightly—but, to our appreciation of masonic principle, there seems to have grown up a state of circumstances in the social fabric, whence we may deduce a legitimate

necessity of *better* provision for those for whom we are bound to provide. In *private indentures*, or the disbursement of mere disconnected pittances, by the hand of the selfish world, our orphans are, it is true, tolerably secure of having their bread; but, unfortunately, also tolerably sure of hard fate, ignorance, and reckless vagrancy. Were it not better to secure them a *home*, with all its sweets—industrious moral habits, and a tolerable education, at no greater expense? Hence must we be excused from coinciding with any of the foregoing plans. Masonry addresses itself to men's approval and co-operation by the *manner*—the quiet and unostentatious manner of her doing good. She has never sought the glory of ambition—the “well done” of the vain and the selfish. Her's have been the labors of a kindlier and holier charity. To relieve the distressed and administer to the necessities of those in need of sympathy and consolation—to bind up the wounds of the broken in spirit, and to furnish protection and bread to the widow and the orphan, directing their efforts to happiness and useful ends—these have been the Order's functions. In the exercise of her legitimate means she has lived on for a thousand ages, and become invigorate and powerful. Is it not fair to conclude, that, still, like causes will produce like results? And on the other hand is it not fair to conclude, that, if the Order adopt the tinsel luxury, the pomp and popularity of other more modern societies, it must share their ephemeral fate? Especially as this character is the exact reverse of that which has given it vigor and vitality in all former times. With such views of the Order's duties, character and requirements, it has appeared to me that *any* college, *educating the few, and failing to provide for the many*, was at war with our Order's true ministry. That institutions *for the many*—the *most*, consistent with our means at command, should be contemplated, and assumed as a necessary basis of any plan of masonic action. How to accomplish this end—to organize and establish such an Orphan's *Home*, is the proper enquiry of these papers.

I propose to submit the rough outlines of a plan, incorporating the foregoing views, for the consideration of brethren. That my views will suit all, is not to be expected. Very probably they may be deemed objectionable by the body of the Ohio Grand Lodge—too much so for adoption. If so, let better plans be submitted, and I pledge myself cheerfully to go for them, and labor for their practical adoption. Out of the agitation of the question among the Craft, may arise a system of *relief and education* which may be a blessing to the whole family of man, becoming a model or hint for thousands like it, over the wide earth, wheresoever the luxury of a masonic conscience is enjoyed.

Fraternally,

MOLAY.

ROMAN CATHOLICS AND SECRESY.

In our last No. we made some remarks on the hostility of the Roman Catholic Church to Freemasonry. We then averred that it was not because Freemasonry was in part a secret society, but because of other features in it, that Holy Church fulminated her anathemas against the Order. We then charged that the Roman Catholic Church is, in fact, a secret association of the most objectionable kind, and referred to the meeting of the Bishops at Baltimore in 1849. So fearful were they that their acts and sentiments would be known out of doors, that they sat with *closed* doors and excluded all but themselves; and in addition to all this, they consulted and debated only in *Latin*. They did not even publish their transactions afterwards. Other churches throw open their sessions to the public, and the world knows what they are doing. So with Freemasons. The proceedings of our Grand Lodge are published,—we are not ashamed of our transactions. But not so with Popery.

We have recently, however, found out a secret connected with the meeting of Bishops at Baltimore in 1849. We felt satisfied they were doing something they were ashamed to let the world know of, and then commenced stigmatizing Masonry and abusing “secret societies” for the purpose of directing attention from their own nefarious conduct. It was on the “stop thief” principle, and was worthy the renowned society of the Jesuits. But to the secret.

Previous to that time much of the property belonging to the Catholic Church in this country was owned, as it had been paid for, by the people—the membership; the title being in trustees, who held the property in trust for the use of that particular society or congregation. Now, one great object of that secret session of the Bishops, in Baltimore, was to contrive plans to get this property out of the hands of the people, to whom it rightfully belonged, and have the title vested in the Bishops. A case in point has just been developed in Philadelphia. The “Holy Trinity” (Roman Catholic) church, corner of Sixth and Spruce streets, in that city, have forwarded a petition to the State Legislature, setting forth that the arbitrary conduct of the Bishop of that diocese has, for more than a year

past, deprived them of a pastor, because they have refused to *unconditionally transfer to him their church property!* The congregation was incorporated by an act of the Legislature in 1788, and had been entrusted with the disposal of certain trust funds, among which was an annuity of several hundred dollars, ~~to~~ be annually distributed among their poor, "provided they shall have partaken of the communion in said church during the year." The congregation has been regularly supplied with ~~pastors~~ ever since 1788, until this new doctrine, or practice, was determined on. The Bishop required them to convey their church property to him, agreeably to the decision of that *secret session* in Baltimore; and, upon their refusal, he withholds from them the rites and ministrations of that religion they so deeply venerate! And this, too, by a man who professes to be a christian; and more than that, a christian *minister*,—and still worse, a christian Bishop!

Now, look at the course of that Bishop (?) in the light of his own teachings, if you wish to see his conduct in its true aspect. He teaches that the only way to Heaven is through the Roman Catholic Church, and that unless the dying have the ministrations of a priest and the rites of their religion, as they are about to depart, their destiny will be purgatory instead of heaven. We shall not stop to deny the truth of these absurd doctrines, for it would be an insult to common sense to give any importance to such nonsense; but these deluded people honestly believe them, being so taught from infancy by these priests and bishops. They are either true or false. Suppose they are true, as the bishops say, and what follows? Why, that this Philadelphia bishop has in his own hands the power to exclude the members of the congregation referred to from heaven, by withholding from them the services of a minister, and consequently the sacraments,—and that he does effectually exclude them from heaven! And what for? Why, because they will not convey to him the fee simple of their church property, and that without a farthing of compensation! He estimates the value of heaven by dollars and cents, and balances the glories of a better world against a few feet of ground and a pile of brick and mortar in the city of Philadelphia! And this, too, in the middle of the nineteenth century, and in this land of Bibles and general intelligence, and by a man profes-

sing to be a christian! His language is in effect, "give me your property and I will open the gate of heaven to you; withhold it, and you land in the dark regions of purgatory." And yet he wears the mitre!

But suppose he denies the truth of the dogma, that there is no salvation unless through the ministrations and intervention of the Roman priests, what follows? Why, that the priests and bishops of the Roman church have been teaching a gross falsehood to the people. They cannot deny that they have taught this, for all christendom would stand up and testify to the fact. It has constituted the vitality of their power for centuries past, and on it, as a foundation, this day rests all the influence they hold over the masses in the Roman church. Only satisfy the people of that church that their priests do not hold the keys of heaven, and they would renounce their allegiance to them at once. They have been taught from infancy to bend in homage before their priests, and obey, without questioning, all their behests; and, unless a Rev. *Father* unlock heaven for them, they cannot—do not—hope for admission.

And now, these priests, after having taught the people this falsehood, until by many it is honestly believed, take advantage of that belief and exact terms which no honest man would ask, and which no sensible man would give. "Convey to us your houses and lands, and we will give you a clear passport and a safe convoy to the bowers of paradise!" But these claims are such that even credulity itself will not believe them; and some, doubting the basis of the claim, refuse to accede to the demand. More light is dawning upon the world, and the influence of a corrupt priesthood is fast losing its power before the progress of an enlightened Protestant christianity.

But there is one more feature in this Philadelphia case which should be published in the hearing of indignant humanity every where. It seems the congregation of the "Holy Trinity," in their corporate capacity, have become the trustee of some benevolent hearts, and been entrusted with the distribution of several hundred dollars annually among the poor of that congregation; but the charity is limited, by the terms of conveyance, to such poor of that congregation as have taken the sacrament *at that church* during the year. But without a priest there can be no communion, for there is no one to minister at

the altar ; and without having partaken of the communion they cannot receive the provision which charity has made for them. They may be starving widows or perishing orphans ; they may be old or decrepit,—it matters not to the well fed and well housed bishop. Let the recusants give up their property, without compensation, to an imported jesuit, and they shall have the ministry and the communion, and the starving poor receive again the bequests of charity. What kind of a heart must that bishop have? Can there be a single spark of humanity left in his unfeeling bosom? We think not. He has taken advantage of his own teaching, and the credulity of an honest hearted people, to extort from them their property, and—upon their refusal to comply with his unrighteous demands, he has intercepted the streams of charity, robbed the hungry and helpless of their bread, and cut off their hopes of relief in a blessed hereafter. And he a christian bishop!

Now, who would believe that such men as these are constantly publishing their vile fulminations against Masonry ; yet such is the fact. A catholic loses the grace of God when he joins a secret society! And yet a Mason or an Odd Fellow would lose his hand or head before he would be guilty of such conduct as this Philadelphia prelate. They think nothing of depriving the people of earth and heaven both, if they do not accede to their unrighteous demands, and then turn round and exclude a dead man from christian burial because he had been a Mason while living!

But we have probably said enough—enough to let our readers know the *secret* of that *secret session* of Roman prelates. It was to conspire against the rights and property of American citizens : it was to devise a plan by which these imported tools of a foreign, corrupt, and ignorant tyrant, could become possessed of millions worth of property without working or paying for it. We rejoice that these Philadelphia catholics, as well as some in Buffalo and other places, have resisted the unlawful claim. We hope they may remain firm in their purpose, and we unite our petition with theirs, that the Legislature of that State will grant them all the relief necessary, and deliver them from the thralldom of their corrupt and priestly tyrants.

[Ed. REVIEW.]

THE MASONIC REVIEW.

VOICES FROM THE SPIRIT LAND.

In the silence of the midnight,
When the cares of day are o'er,
In my soul I hear the voices
Of the lov'd ones gone before ;
And the words of comfort whisp'ring,
Tell they'll watch on every hand,
And I love, I love to list to
Voices from the spirit land.

In my wand'rings oft there cometh
Sudden stillness to my soul,
When around, above, within it
Rapturous joys unnumbered roll ;
Though around me all is tumult,
Noise and strife on every hand,
Yet, within my soul, I list to
Voices from the spirit land.

Loved ones, that have gone before me,
Whisper words of peace and joy ;
Those that long since have departed,
Tell me their divine employ
Is to watch and guard my footsteps ;
Oh, it is an Angel Band !
And my soul is cheered in hearing
Voices from the spirit land.—*J. S. Adams.*

THE HEROES OF THE REVOLUTION.

In several respectable periodicals recently, we have seen the following statements, said to be taken "from an address by Rev. Rolla H. Chubb, of the North Ohio Conference."

"Of the fifty-six signers of the Declaration of Independence, all but four were Masons. General Washington was a Mason, and founded a Lodge at Alexandria. All of the General officers of the American Revolution were Masons except one, and that one was Benedict Arnold, the traitor."

In the whole of the above statement, there is one truth, and one only. General Washington was a Mason ; that is a fact settled beyond the possibility of a doubt, for the record of his initiation is still extant ; but that is the only truth in the above extract. We should like, incomparably well, to know how *one* man could found a Lodge. One man may be active in procuring a Lodge to be organized,—getting up names, providing the means, attending to the procuring of the Dispensation and Charter ; but to say he "founded a Lodge," is about as absurd as to say

he flew to the moon. It requires at least seven, and in some States eight, to organize or "found" a Lodge. It can then only be done, in the first place, by petitioning the Grand Master or Deputy, or the Grand Lodge while in session, for a Dispensation;—organizing and working under that Dispensation until the succeeding session of the Grand Lodge; presenting their work for the inspection of the Grand Lodge, and if it is approved, asking for and receiving a Charter, and then being constituted a Lodge, and the officers installed by the Grand Master, or his proxy. All this process is required to "found a Lodge," and the joint co-operation of at least seven brethren. How, then, could Bro. Chubb say that General Washington founded a Lodge at Alexandria?

That the name of General Washington was the first on a petition to procure a Dispensation for a new Lodge at Alexandria, there can be no doubt, for the record still exists. Nor can the fact be called in question that he was the first Worshipful Master of that new Lodge. But both these facts do not make him the founder of it, any more than any other member of the same Lodge. The strong presumption, arising from General Washington's position, his public engagements, and the thousand cares that pressed upon him, is, that others were more active in getting up the Lodge than he, and therefore have more claims to the reputation of being its founders than the illustrious Washington. But, as we have said before, no *one* can be the founder of a Lodge; and it is the extreme of folly to claim for men a distinction that *could* not, in the nature of things, pertain to them. So much for General Washington founding a Lodge: now for the remainder of the extract.

"Of the fifty-six signers of the Declaration of Independence, all but four were Masons." Will Bro. Chubb have the kindness to tell us on what evidence he makes such an assertion? Give us the record,—give us even a reasonable tradition, or allow us to call in question the statement. It would certainly have been one of the most remarkable coincidences of that or any other age, if fifty-two of the fifty-six illustrious men who signed their names to that instrument, were Masons; and we venture to say, there is not the slightest evidence existing of its truth. It is sheer fiction—the chimera of some fertile brain—uttered, at first, by some thoughtless declaimer, without reflection, and repeated by St. John's-day orators until it has become a stereotyped portion of their speeches.

Look for a moment at the probabilities that this story is true. Masonry, at that day, was not so generally disseminated among the people as now. The Lodges were few and situated at distant points. Consequently but few became Masons, more from the want of opportunities than from a lack of desire. The delegates to the Congress who issued that celebrated document were elected simply for their talents, and their

devotion to the cause of independence ; not because one was a Presbyterian, another an Episcopalian, or a third a member of no church : not because of their union with a benevolent association, for such relations were kept much more private at that day than at present. But even if they were not, it is not at all probable that the leading men of the country were so nearly all Masons as this assumption would indicate ; and we know that no such question as this was thought of in their election. If such a question had been broached during the canvass, and their relation to Masonry had entered into the causes of success or defeat, we certainly should have heard of it from contemporary writers. But such a thing was not dreamed of. The people of that day had too much sense to agitate such a question. It was reserved for a later generation to declare a man out of the pale of christianity, and not entitled to the protection of law, for being a Mason. The great question of that day was,—has the candidate capacity to qualify him for the responsible position, and is his devotion to the cause of liberty to be relied on ? And having these requisites, he was elected without reference to any other question whatever.

Admitting that no question of the kind entered into the canvass, is it at all probable that so large a proportion of the distinguished men of the country at that day were Masons ? We think not : and we think that no person at all acquainted with the history and progress of Masonry in this country will, for a moment, entertain the proposition. As already observed, Masonry had not then made such progress among the people of this country as it has since. There were but comparatively few Lodges at that day, and they were far apart. The process of becoming a Mason was then a slow one. Washington was nearly a year, after his initiation, before he reached the Master's degree ; and Gen. Warren was nearly five years in reaching the same position. It is not at all to be presumed, then, that *thirteen* out of every *fourteen* of the men at that day were Masons ; and the assertion that they were, would be too great a task even for credulity to believe. Why even at this day, when the Order is spreading with unheard of rapidity, and in States where Lodges and Masons are most numerous, not one man in ten is a Mason—perhaps not half that proportion. A legislative body of one hundred men in any State in this Union, elected without any reference to Masonry, would not likely contain more than a dozen Masons—possibly twenty : and yet Bro. Chubb gravely announces that thirteen out of every fourteen of the signers of the Declaration of Independence were Masons ! Does he expect any thoughtful man to believe it ? It is true that Bro. Chubb is not responsible for starting this incredible story ; he took it as he found it, and retailed it as a fact—thus re-asserting to be true what no man in his senses believes. Men in speaking before the world, and professing

to state facts, should be careful what they say, and we hope Bro. C., and others who have thoughtlessly uttered the same thing, will pause and consider.

But the greatest wonder of all, in this list of wonders is yet to come :—
 “ALL of the General officers of the American Revolution were Masons except one, and that one was Benedict Arnold, the traitor !!” If the other case was a singular one, the present is really astonishing ; and it is no wonder the good old mothers raise their spectacles and open their eyes at the ORATOR, when such assertions are made. If it were true, it would be sufficient to make almost any one open their eyes. But it requires such a superabundance of credulity in the hearer to believe it, that the most unsophisticated attribute the whole story to the orator’s love of the wonderful. Neither speaker nor hearer would ever believe the incredible statement, if they would for one moment reflect upon its improbability. *All* Masons, save one ; all of the large number of officers gathered from every portion of the States and from several kingdoms of Europe ; of different nations and languages, of all creeds in religion ; and of habits, prejudices, and educations, as wide apart as the places of their birth,—and yet *all* Masons. It will do to tell the marines, but one who is accustomed to require some reason for a statement before he believes it, will—*ask for proof*.

May we venture once more, respectfully to ask of Bro. Chubb by what authority he makes such an assertion ? Where is the evidence ? Is there any foundation on which this wonderful statement can rest ? We suppose that the good brother had seen the story in print. It was most probably, at first, a sheer invention of some well-meaning brother, who thought thereby to astonish the natives, and connect his name with a wonderful discovery, out of mere sport. By some mischance it got into print some years ago, perhaps by the injudicious zeal of some editor, who wished a reputation for wonderful discoveries. It has been going the rounds ever since, repeated and re-repeated by persons who utter things pertaining to history simply because some one else has uttered them before, and without ever stopping to enquire whether they are true or not.

Now so far from this statement being true, *records* show it to be false. Benedict Arnold *was* a Mason ; and, until he forsok the path of honor and integrity, he was a just and upright Mason. Whoever will take the trouble to read his biography will discover, in his earlier history, some facts which, to a Mason’s eye, are significant of their origin. But in addition to this, and independently of it, the existing records of a Lodge in New Haven, Connecticut, show the fact that he was a member of our fraternity. We regret that he was ; but regrets should never be allowed o falsify historic facts. He was doubtless deemed *worthy when he was*

received; but his subsequent history showed him to be unreliable, that he had not subdued his passions, and that when the tempter assailed him he fell to rise no more. He brought disgrace upon his country, as he did upon the Craft; but whoever thought of denying his connexion with the army on that account? As a soldier he had behaved honorably for years: and as a Mason, also, he had honored his profession. But his crimes have made his name a by-word and a reproach; and the Craft, no less than his country, hold his deeds in abhorrence.

We are proud to say, that Washington, and Warren, and Lafayette, and Putnam, and perhaps many others of that band of heroes, were Masons. We have satisfactory *evidence* that the above were Masons, and there *may* be evidence that others were, but we cannot now refer to it. But that *all* were Masons, no man will believe; and we trust such assertions, without proof or reason to sustain them, will not be made again. There is enough *truth* in Masonry from which to draw materials for a speech; fiction and fancy should be left to a cause that needs such supports.

[ED. REVIEW.]

THE GREAT LIGHT IN MASONRY.



O Freemason can look with indifference upon the systematic attacks that are being made upon our "Great Light," by atheists and infidels all over the land. We said no Freemason could look with indifference upon it; no lover of his country or his kind, no one who appreciates the liberty which Protestant christianity fosters, no one who reveres the great truths of Divine Inspiration and cherishes the hopes which that inspiration inspires, can remain neutral, either in sentiment or action, in this great contest. An indifferent spectator is an enemy without the moral courage to engage actively in the war; and is less to be respected, as he is more to be dreaded, than the open and avowed enemies of the "Holy Scriptures."

Infidelity has, of late, become so unblushing in its hatred of the Bible, that it has thrown off all concealment; and in the light of those institutions which, while they are the greatest blessings of society, were fostered by and grew up out of the

teaching of Divine Inspiration, they endeavor to destroy all confidence in its divine authenticity, and all respect for the important truths which it teaches. The sabbath is an institution of divine appointment, as a day of rest; infidelity appropriates it to an abuse of Him who instituted it! Religious worship is a duty recognized as binding wherever christian civilization is found; it was a recognized principle in the foundation of our Republic, and it has been incorporated, as an essential element, into all the frame-work of society; yet the unblushing atheism of the day takes every occasion to pour contempt upon the duty, and ridicule the authority by which it is required. The worship of God—of the true God—the “God of Israel—of Abraham, Isaac and Jacob,” is one of the very first, as it is one of the most important, lessons which Masonry teaches to her children. The neglect of this duty is a plain violation of our rules, as we believe our greatest happiness depends upon a strict discharge of it. The Bible we cherish as the greatest earthly treasure. It is the heavenly trestle-board on which our Master has drawn his designs, and by which we are guided in our labors. Obliterate those designs, and we are left in a desert, surrounded by the darkness of a starless and moonless night, with no word of prophecy nor star of Bethlehem to guide our wayward footsteps to safety and happiness. Let infidelity put forth its vandal hand and crush that “Great Light,” and mourning and midnight would settle down upon the world; its extinguishment would produce a shock whose vibrations would reach the remotest corners of the earth, and be felt throughout all succeeding generations.

With these sentiments deeply inwoven in our nature, and believing as we do in the divine inspiration of the Holy Scriptures, and regarding the Bible as the greatest treasure of earth, the most abundant source of the purest happiness to man, and the surest and safest guide for futurity, we cannot behold with indifference the unblushing attacks that are constantly being made upon our “Great Light.” It cannot be wondered at, therefore, that we were pleased with the following report of the conclusion of a debate which recently took place in Philadelphia on this question; and particularly so as we found it in a paper which seems to take pleasure in reporting the progress of atheism, and in giving eclat and prominence to its principles

and actions. The *second* resolution in the series below, is, beyond comparison, the most truthful, expressive, and beautiful of any thing we have ever seen of a similar character, and its words should be engraven upon the memory of every lover of the Bible.

[Ed. REVIEW.]

THE GREAT BIBLE DISCUSSION

A prolonged debate on the Inspiration of the Bible has just closed in Philadelphia, which has excited considerable interest throughout the country. In the affirmative, was first the Rev. WM. L. McCALLA, and afterwards Rev. J. F. BERG, clergymen of that city. In the negative was the celebrated JOSEPH BARKER, of Salem, in this State, he who presided at the late Hartford Anti-Bible Convention.

A correspondent of the Evening Bulletin, in speaking of the affair, says it seldom happens that any debate, especially on the subject of religion, terminates as pleasantly as did this. Considering the importance of the subject under discussion, the vast and mixed multitude in attendance, and the many provocatives of wrath wantonly administered, the good order which generally prevailed was highly creditable to the audience. Neither of the disputants can say, with truth, that he had not a fair hearing; and, though the combat was long, protracted and fierce, neither of them charged his opponent with taking any dishonorable advantage.

Immediately after Dr. Berg had finished his last speech, George H. Stuart, Esq., a well known merchant of Philadelphia, came to the front of the platform, and, with some difficulty, obtained a hearing for the following preamble and resolutions:

Whereas, Throughout the interesting discussion, which has been brought to a close, the appeal has been to the judgment of this audience. And whereas this audience, after having listened patiently and attentively for many nights to the arguments submitted to its judgment by the disputants who have occupied the platform, has now a right to utter its judgment. Be it therefore,

1. *Resolved*, That we feel under obligations to render thanks to Almighty God for the triumphant vindication of the Divine Authority of the Bible, which He has enabled his servant to achieve in the discussion just terminated; and that with one heart and one voice we thank the Rev. Dr. Berg for the manliness and powerful eloquence with which he has spoken on this platform as a *Witness* for Christ. May God bless the champion for the truth.

2. *Resolved*, That we hold the Bible to be the Word of God, on the authority of no man, however wise; on the authority of

no priesthood, however holy ; on the authority of no church, however ancient, pure, or catholic ; but because, having *Truth* for its matter, and salvation for its end, it is itself its own evidence that it is the Word of God, who cannot lie ; and because by its known effects upon the lives and hearts of men, it commends itself to the same inward light by which we know that God made the Heavens and the earth.

3. *Resolved*, That we are fully persuaded that the universal acceptance of the *Bible* as the Word of God, and universal obedience to its precepts, would free mankind from ignorance, falsehood, superstition, idolatry, and all the varied forms of vice and crime and sin ; would cause wars, tyranny, wrong and oppression everywhere to cease ; would unite mankind in the holiest bonds of brotherhood ; would expand the intellect, purify the affections, and dignify the character of man ; would mould his degenerate nature into forms of moral loveliness and grandeur ; and would, by renewing man in the image of his Creator, reinstate him in his proper position as the most glorious of all God's creatures beneath the sun, and prepare him for the realization of the highest aspirations of his renovated nature, in the ineffable beatitude of the heavenly state.

4. *Resolved*, That we regard the Bible as the bulwark of civil and religious liberty, the pillar of all lawful authority and all just government ; that we regard its principles as subversive of all institutions, of whatever name, that are hostile to man's well being, and his indefinite advancement in knowledge, happiness and purity ; while we regard them as conservative of all that is excellent in all human institutions, and *only* of that which is *excellent*.

5. *Resolved*, That shrinking, as we do, with unutterable horror from the deadly dogma that God never forgives sin, we rejoice with joy unspeakable and full of glory, that we have a Saviour, Jesus Christ, the Son of God—the great Messiah, whose advent was predicted by prophets and announced by angels ; whose divine mission was attested by the spotless purity of his character, the grandeur of his miracles, and the unapproachable excellence of his doctrines and precepts ; whose death upon the cross was the great atonement of sin, as his endless life in power and glory at the right hand of God in Heaven, is the assurance of all who believe in his name.

The friends of the Bible received the resolutions with enthusiastic applause, and a forest of right hands held up attested their approval of the sentiments they expressed.

The enemies of the Bible had the honor of firing the last gun, which they did, when Mr. Barker's moderator arose upon this demonstration, and repeated that Scripture—"Wide is the gate and broad is the way that leadeth to destruction, and

many there be which go in thereat." The correspondent then adds—"Thus comforted, the audience quietly dispersed; and thus ended this memorable debate, which we sincerely hope will be the last on the same subject for a quarter of a century."

A few days afterwards, a meeting of the friends of the Bible was called at Concert Hall, at which a large number of the most respectable citizens convened, and presented a Bible to Dr. Berg, as a testimonial of their high appreciation of the able and eloquent manner in which he defended the Christian belief that the Bible is given by inspiration of God. The meeting was addressed by six different denominations.

REMINISCENCES.

FIRST SESSION OF THE GRAND LODGE OF OHIO.

BY THE EDITOR.

We closed our article in the last No. with the report of a committee, in the shape of a circular letter to the several Grand Lodges of the United States, setting forth the claims of the Grand Lodge of Ohio to a recognition as a legally constituted Grand Lodge of Freemasons. That report was a very able one, as was to be expected from such a committee. They declare, in a very impressive manner, their reasons for organizing a Grand Lodge: the necessity for a uniform mode of working, which could not well be accomplished while the subordinates were responsible to different and distant jurisdictions: The remoteness of their situation, and the expense attending a journey to Pennsylvania, New Jersey, Connecticut, or Massachusetts, (from all of which States our subordinates then held charters) deprived them of those advantages resulting from an attendance at the Grand Lodge, together with the importance of conforming, as far as practicable, to the municipal regulations of this new State,—all conspired to demand the organization of a Grand Lodge within the State of Ohio. There is, in this early document, another important principle recognized, and we are proud to see it referred to by the Fathers of the Craft in Ohio; it is this—"our obligations are dependent upon Him who is the Supreme Legislator and Omnipotent Architect;" thus laying, as it were, in the very foundations of our glorious Temple in Ohio, a principle of eternal vitality. No wonder the structure has withstood, unmoved, the power of so many

tempests. It was founded upon a rock; it was planted in that "*Name* which is above every name," and was therefore prepared for the changing vicissitudes of a stormy world.

It would seem that the only difficulty in the minds of the brethren, as to the legality of their proceeding to perfect their organization and install their Grand Officers, consisted in the fact that only *four* Lodges were represented. Five had united the year previous at the convention, but now one, the Marietta Lodge, was missing. It was not because the Lodge at Marietta, which was the oldest Lodge west of Pittsburgh, did not wish to unite with its sister Lodges of the State in the new organization, but because "an alarming inundation had laid that town under water," and rendered it difficult, if not impossible, for their delegates to reach Chillicothe. By the regulations of most Grand Lodges, five subordinate Lodges were required to constitute a Grand Lodge; but this was a modern and municipal, and not one of the *ancient* regulations; *they* required the Grand Lodge to be composed of its officers, and the officers or representatives of the subordinate Lodges, without requiring *any particular number*. Besides, the only example which history of the olden time furnished to guide them in this matter, was the establishment of the Grand Lodge in London, in February, 1717, and which was confirmatory of the ancient usage. In that case but *four* subordinate Lodges were represented; "and having voted the oldest Master Mason present into the Chair, constituted themselves a Grand Lodge, pro tempore, in due form." Such was the example the Fathers at Chillicothe had before them; but it was sufficient. They perfected their organization, installed their officers, and claimed a recognition by the Grand Lodges of the world. It was promptly granted, and the legality of that organization has never been called in question. Under that organization the Grand Lodge has pursued its labors for forty-six years, disseminating the true principles of Ancient Craft Masonry throughout our own State, and sending its light and influence into the other new States of the north-west. As settlements were made, and Territories and States were successively organized, Craftsmen from the jurisdiction of our own and other Grand Lodges, would unite to form new Lodges, and thus the "Royal Art" has been propagated until it is found in almost every town and neighborhood.

It will be remembered that at the election the preceding year, the venerable Rufus Putnam, of Marietta, was elected Grand Master. He was not present at the time, and it was uncertain whether he would accept the office or not. At the present session he sent a communication to Bro. George Tod, the Grand S. Warden, requesting him to lay it before the Grand Lodge. It was as follows :

" To the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons, for the State of Ohio, your Brother sendeth Greeting :

It was with high sensibility and gratitude I received the information that the Grand Convention of Masons convened at Chillicothe in January last, elected me to the office of Grand Master of your most ancient and honorable society ; but, however sensibly I feel the high honor done me by the Convention, and am disposed to promote the interest of the Craft in general, and in this State in particular, I must decline the appointment. My sun is far past the meridian ; it is almost set ; a few sands only remain in my glass ; I am unable to undergo the necessary labors of that high and important office ;—unable to make you a visit at this time, without a sacrifice and hazard of health which prudence forbids.

May the Great Architect, under whose all-seeing eye all Masons profess to labor, have you in His holy keeping ; that when our labors here are finished, we may, through the merits of Him that was dead, but now is alive, and lives forevermore, be admitted into that Temple not made with hands, eternal in the heavens ;—Amen. So prays your friend and brother,

RUFUS PUTNAM.

MARIETTA, Dec. 26th, 1808.

General Rufus Putnam, who had been elected to the office of Grand Master, and who had thus respectfully declined the honor, on account of his age and infirmities, had been a soldier in the Revolution, and was one of the original members of the Ohio Company. The first call to organize that company was signed by Rufus Putnam and Benjamin Tupper, and is dated January 10th, 1786. He was subsequently appointed the commander, or superintendent of the surveyors who came out to survey and locate the land. The company landed at the mouth of the Muskingum on the 7th of April, 1788, and Gen. Putnam's "large marquee" was the first shelter erected on the ground where Marietta now stands. He was one of the most

active, enterprising and substantial men of the company ; and was as well an ornament to society, as to our Ancient Craft. At a future day we hope to be able to furnish brief biographical sketches of the first officers and members of the Grand Lodge of Ohio, when we shall have more to say concerning General Putnam.

The Grand Lodge then proceeded to an election for officers to serve the ensuing year, when the following were duly elected :

Samuel Huntington, M. W. G. Master ; Lewis Cass, D. G. M. ; Wm. Skinner, G. S. W. ; Wm. Rayen, G. J. W. ; Henry Massie, G. Treasurer ; Henry Brush, G. Sec. ; Philemon Beecher, G. S. D. ; Thomas Kirker, G. J. D. ; John Woodbridge, G. Marshal ; Peter Spurr, G. S. and T.

At this stage of the proceedings we find a most singular entry upon the minutes of the Grand Lodge ; and we shall take the liberty to copy it entire, that the present generation of Masons may know how their fathers "worked."

The entry upon the minutes is as follows : "This Lodge sitting in the third degree was then closed, and a Past Master Masons' Lodge opened. The M. W. Grand Master elect, introduced by the W. G. S. Warden, was installed into that office, and solemnly proclaimed by the Grand Marshal, and the R. W. Deputy Grand Master elect in like manner. Brothers Woodbridge and Kirker, being in waiting and duly prepared, were introduced and severally passed the chair."

The record shows that the rest of the officers were then installed, and the regular business of the Grand Lodge proceeded with. It does not appear that the Lodge of Past Masters was *closed* when the installation services were through, but the business proceeded just as though the brethren were at work in the Master's degree. It may have been an omission of the Secretary, yet it seems strange how such an important item could have been omitted.

This entry also shows another important fact—that men were elected to the office of Grand Master who had not yet even passed the chair, and therefore we may conclude had never served as Master of a Lodge. It also shows that subordinate officers of the Grand Lodge, such as Marshal and Deacons, were required to be Past Masters before they could

be installed and serve as Grand Officers. Hence Brothers Woodbridge and Kirker were passed through the chair. Such were the usages and practices of fifty years ago: have we improved any since that?

The late Deputy Grand Master, Thomas Henderson, then delivered "an engaging and animating address to the brethren of the Lodge," when, after the appointment of a committee, the Grand Lodge adjourned until "to-morrow evening, six o'clock."

Friday Evening, January 6th, A. L. 5809.

The Grand Lodge convened pursuant to adjournment. The committee reported some alterations in the Constitution, and a code of By-laws was also adopted. A vote of thanks to the "late D. G. Master" was adopted, and "thanks accordingly given from the chair."

A petition was received from Bros. S. H. Smith, N. W. Little, R. Fishback, William Little, Alexander Enos, Jr., Ichabod Nye and Thomas Brown, praying this Grand Lodge to grant them a Charter (?) to form a Lodge by the name of Mount Zion Lodge. It was ordered that "until a Charter can be made and granted to said brethren for the aforesaid purpose, they shall be entitled to receive a dispensation therefor." We observe by a future entry upon the minutes, the "dispensation to Mount Zion Lodge, No. 7," was, "for certain reasons, withheld by order of the M. W. G. Master, until further instructions." The brethren, however, subsequently received their charter—at what time we cannot say. The present Mount Zion Lodge, at Mount Vernon, is No. 9; while No. 7 is Morning Dawn Lodge, at Gallipolis. We suppose No. 7 originally belonged to Mount Zion Lodge, at Mount Vernon. The G. Secretary was directed to "address a letter to the W. Master of the Lodge at Worthington, inviting him, with the brethren of his Lodge, to co-operate with the other Lodges under the jurisdiction of this Grand Lodge, in their masonic labors for the prosperity of the fraternity and of this Grand Lodge." An adjournment then took place until the next evening, when, after illustrating the work in the several degrees, the Grand Lodge "closed in due form and harmony, at 9 o'clock, P. M."

Such is a sketch of the labors of the Grand Lodge of Ohio, at its first session as a Grand Lodge. The old worthies who

composed that body are nearly all gone to the spirit land, and we purpose at a future day to prepare some biographical sketches of them, that their virtues, integrity, and skill may be preserved among the records of the Craft, for future generations.



The G. Lodge held its sessions this year, it is believed, in the Court House—or rather State House, for the sessions of the Legislature were held in it. As this house has now gone the way of most of the earlier improvements of the west, we present our readers with a very accurate likeness of it,

engraved from a Daguerreotype taken a short time before it was torn down. It was built in 1801, of hammered stone, except the upper part of the chimneys, which were of brick. The building was 41 feet square; the back wall, however, forming an arc, or segment of a circle, of 11 feet chord. The ground floor was occupied as a court room, and the Senate occupied the second story. Immediately south of the above building, and distant from it about ten feet, was a brick building about 40 feet square, built for the accommodation of the House of Representatives, the upper part of which was connected with the old Court House, or Senate Chamber, by a wooden gallery, painted red. A correspondent says—"I recollect remarking the first time I saw it, that it looked very much like a large red martin box,—it being suspended between the two buildings, gave it rather a ludicrous appearance." The brick building was badly constructed, and was taken down about twenty years ago. The old Court House, however,

weathered the storms until some two years since, when it, too, followed its predecessor. Portions of the timber taken from it were manufactured into walking canes, and distributed over the country, one of which we have the good fortune to possess.

So much for the old building in which the earlier sessions of the Grand Lodge were held, and in which the State Government was organized, and the first State Constitution adopted. We place in the Review an excellent portrait of it, for those who are to come after us.

GRAND MASTER'S DECISION.

BRO. MOORE—In the February number of the Review you have published an article on the "Right to Demit—the Consequences," in which the writer says the Grand Master's "*decision is contrary to the well settled law on the subject.*"

Before confusion is introduced among the workmen by so sweeping an attack on the decision of the Grand Master, the writer ought to have been prepared to sustain it. If the Grand Master is wrong, it is the right of the Grand Lodge to set his decisions, and himself, right, or remove him. Attacking him, or his decisions, in this sweeping manner, will not, I fear, produce harmony in our Order..

But what is the decision of the Grand Master that is assailed? Why, that every Brother *should* do what the Constitutions say he *ought* to do. The Constitutions say, "*every Brother ought to belong to some regular Lodge.*" The Grand Master says *he shall perform that constitutional duty or be suspended.* Section 8, of chapter 6, of "General Regulations of Ancient York Masons," says, "*No set, or number of Masons, shall withdraw or separate themselves from the Lodge in which they were made, or were afterwards admitted members, unless the Lodge become too numerous, —nor even then without a dispensation from the Grand Master, or Deputy —and when thus separated they must immediately join themselves to such other Lodges that they shall like best, who are willing to receive them, or else obtain the Grand Master's warrant to join in forming a new Lodge.*"

Now, the writer of that article says, "If the framers of the Constitutions had intended to make it obligatory on every Mason to be a member of a Lodge, they would have used the words "*shall*," or "*must*," instead of "*ought*." In the "Ancient Regulations" I have quoted, "*shall*" and "*must*" are both used. "No set, or number of Brothers *SHALL* withdraw—unless the Lodge is too numerous—nor even then without a dispensation from the Grand Master or Deputy—and

when *thus* separated, they **MUST** immediately join themselves to some other Lodge." We have, then, the constitutional duty, that "every Brother *ought* to belong to some regular Lodge—that he **SHALL NOT** separate, or withdraw from it, unless it is too numerous—and if thus separated he **MUST** immediately join some other.

And yet, sustained, as the Grand Master is, by these authorities, the writer of that article says, the decision of the Grand Master that a member cannot withdraw when he pleases—whether the Lodge is too numerous or not, and without any dispensation from the Grand Master, or Deputy, "is contrary to the well settled law on the subject."

But how does this Brother treat a Mason who thus exercises what the writer calls "*a right to withdraw*"? He says, act toward him "*as we would towards ANY OTHER SUSPENDED MASON—for, though a demitted Mason may claim to be a Brother, yet as he has voluntarily severed the ties of Brotherhood, he cannot claim to be a worthy, true and lawful Brother.*"

That is the doctrine of the Grand Master. If a Mason *demits*, or refuses to be a member of a Lodge, the Grand Master says, in the language of the writer of that article, "as he voluntarily severed the ties of brotherhood, he cannot be a worthy, true and lawful Brother"—and ought to be suspended.

I cannot reconcile this statement of the writer of that article, and his other statement, that we should "act toward him as we would towards any other *suspended Mason*"—with his charge, that the Grand Master is wrong in saying his conduct is cause for suspension, and that he is bound to remain a member. If, as the writer says, "the rule the Grand Master quotes does not require, or enjoin it on Masons to become members of a Lodge—that it merely recommends them to do so, yet leaves it optional with them to comply or not"—why cannot demitted Masons "claim to be *worthy, true and lawful Brothers.*" Why should we act toward them "as we would toward any other *suspended Mason*," if the rule is only a recommendation, leaving each one to his option to comply or not?

The two ends of that article are far more irreconcilable than the Grand Master's decision, with masonic law. HIRAM.

As we cultivate Masonry as a science, its objects become extended—as our knowledge of it increases, new lights burst forth from its inmost recesses, which to the inquisitive Mason burn with bright effulgence; but to the inattentive and unsearching, are but as dim and fitful glimmerings, only rendering "darkness visible."

RIGHT OF VISITING.

DETROIT, January 25, 1854.

BRO. MOORE,—I submit to you the following questions, and wish your answer to them published in the *Masonic Review*: By so doing you will confer a great favor on many of your brethren.

First.—Has a Lodge a right to shut her door against a Sojourner, or has a Lodge a right to shut her door against a visiting Brother who is in good standing in his own Lodge, but in bad standing with the Lodge he wishes to visit?

Second.—Has a Lodge a right to shut her door against a person who had been rejected for good causes, who was afterwards elected to Congress, and whilst at Washington city made a Master Mason, and on his return applied for admittance at the Lodge where his petition had been rejected?

Is the Lodge obliged to open her door to him, or not?

Third.—Has the Grand Lodge power and authority over the Blue Lodge to compel her to open her door to every Brother that may apply for admittance?

Your answers fully on these points, esteeming your opinion in such matters worthy of great respect, will much oblige,

Yours, fraternally,

A. C. CANNIFF,

Detroit Lodge, No. 2.

In replying to the above query, we beg to refer to the opinions of eminent writers on Masonry, and then add what we may have to say. The principle involved is a very important one; and especially so at the present time, when an effort is being made in almost every Grand Lodge to enforce habits of masonic industry, and compel a discharge of those reciprocal duties which enter into the very elements of our organization.

The editor of the *Freemasons' Magazine*, in answer to the following question:—"Is it not the inherent right of every Mason, in good standing, to visit any Lodge of his own degree, as often as he thinks proper, and wherever he may be found, freely and without hindrance?" replies as follows:

"In the old Constitutions it is laid down as a rule, that '*every Brother should belong to some regular Lodge.*' On this basis the Grand Lodge of England has predicated the following regulation:—

"'A Brother, who is not a subscribing member to some Lodge, *shall not* be permitted to visit any one Lodge in the town or place where he resides, more than once, during his secession from the Craft.'

"If the principle here advanced be correct, the right to visit cannot be regarded as an *inherent* right, because it has only a conditional, not an innate existence. It is, on the contrary, a conventional right. The terms on which it may be enjoyed are dictated by the Grand Lodge. These being complied with, it exists, by courtesy and usage, if not by statute, in full and entire force. It may be said, that the Lodges, having a constitutional right to make regulations for their own government, may lawfully prescribe for themselves the conditions on which they will receive visitors. But the regulations of a private Lodge must not conflict with those of the Grand Lodge, from which it derives its existence and all its authority. Subordinate Lodges possess no original powers, nor are they at liberty to arrogate to themselves the exercise of those which are exclusively vested in the parent body. It would seem therefore, that unless the Grand Lodge has imposed restrictions, and stipulated the conditions on which alone Brethren residing within its jurisdiction, may visit the Lodges under its immediate control, the right to visit, as to 'all Masons in good standing,' is 'free and without hindrance.' On the contrary, if the Grand Lodge, in its wisdom, has thought proper to restrict the right, it is obligatory on the Lodges to enforce the terms of the restriction.

"In early times, and prior to the present organization of the Institution, Lodges generally existed as operative companies, working under Masters and Wardens, and employing no more Brethren than were necessary for the execution of the work on which they were engaged. The only regulation in respect to visitors, which appears to have been at that time in force, is the following. It is contained in one of the ancient charges :

"That every Mason receive and cherish *strange fellows* when they come over the countrie, and set them on worke, if they will worke, as the manner is ; that is to say, if the Mason has any mould stone in his place, he shall give him a mould stone, and set him on worke ; and if he have none, the Mason shall refresh him with money unto the next Lodge."

"The right to visit is here distinctly recognized ; but it is as to Brethren coming 'over the countrie' in pursuit of employment ; not as to Brethren residing in the place where the Lodge is situated, and refusing to work. Such Brethren seem not to have been known at that early period. There may have been, as now, drones in the hive, living on the labors of their associates ; but, it is believed, no specific provisions were ever made for their accommodation and support.

"There was, also, at the time referred to, another class of Lodges, which were not operative ; but if they had any different regulation on the subject, it has not come down to us. The next earliest we find on record, was adopted by the Grand

Lodge of England, as an amendment to the old Constitutions, on the 19th February, 1723,—six years after the reorganization of the Fraternity. It is as follows :—

“ ‘No visitor, however skilled in Masonry, shall be admitted into a Lodge, unless he is personally known to, or well recommended by, one of the Lodge present.’

“ Hence it is manifest that the Grand Lodge of England, at its earliest organization, claimed the right to dictate the terms on which alone Brethren were to be admitted into the subordinate Lodges as visitors. This right it has continued to exercise to the present time. We accordingly find in its Constitutions the following corresponding regulation :—

“ ‘No visitor shall be admitted into a Lodge, unless he be personally known, recommended, or well vouched for, *after due examination*, by one of the Brethren present.’

“ Had the right to visit been regarded as an *inherent* right, it is not to be presumed that the Grand Lodge of England would have deemed it expedient to restrict and regulate it by fixed laws. The restriction, however, is limited. A non-affiliated Brother is not permitted to visit the *same* Lodge in the town or city where he resides, more than *once*; but he may visit Lodges in other places as often as shall suit his convenience or inclination. This places him on a footing with those, ‘strange fellows’ who anciently came ‘over the countrie;’ and thus while the new retains the spirit of the old regulation, it charitably supposes that the visiting Brother does ‘worke’ when at home, ‘as the manner is.’

“ The principle involved in the regulation is, that if a Brother would share the privileges and participate in the pleasures of the Lodge, he should contribute equally with his fellows to its support. Were it otherwise, the burden would be unequal. Members of Lodges are generally required to pay an annual tax for the support of the Lodge to which they belong, and frequently an additional tax for the maintenance of the Grand Lodge or the Grand Charity Fund. They are likewise required to be regular in their attendance at Lodge meetings; and when the calls of charity are to be answered,—when a sick Brother is to be relieved, his remains returned to the earth, his children provided for, or the wants of his widow supplied,—it is the *members*, and not the *visitors*, of a Lodge, on whom these duties devolve. The latter, therefore, enjoy all the privileges and reap all the advantages, while the former perform all the duties and bear all the burdens of the Institution. This is wrong in principle, and therefore not right in Masonry. The Grand Lodge of England carry this point so far as not only to exclude non-affiliated Brethren to the extent already stated, but to provide, by a Constitutional regulation, that ‘no persons shall receive the benefit of the fund of benevolence, but those who

have been regularly initiated in a warranted Lodge, who have paid the full consideration-fee, who have been registered in the books of the Grand Lodge, and *who have continued members of a contributing Lodge for at least two years*, and have during that period, *paid their quarterly dues to the fund of benevolence.* This rule does not, of course, apply to foreign Brethren. They 'may be relieved on the production of *certificates* from their respective Grand Lodges,' and 'satisfactory proof of their identity and distress.'

"We will not stop to discuss the propriety of carrying the regulation to the extent here indicated. We cannot, however, refrain from the remark, that we do not perceive any injustice in withholding the benefits of a benevolent fund from Brethren who have contributed nothing towards its creation. It is only carrying out the principle which restricts the right of visit,—a principle which is broadly recognized in the Constitutions of some of the Grand Lodges in this country, as well as in Europe, and which was clearly sanctioned by the late National Convention in recommending that a capitation tax be laid on all the Brethren who are not members of Lodges; for, the only lawful way in which this recommendation can be enforced, is by a suspension of the right of visit. And if this right may be suspended or regulated by the Grand Lodges, it is not an 'inherent right,' to be exercised 'freely and without hindrance.'"

Such are the opinions of the editor of the above named work, and it must be acknowledged that he is "well skilled" in the laws and usages of Masonry. We now add the opinion of Bro. Mackey, another eminent, and we believe the most learned Mason we have among us. Speaking, in his Lexicon, p. 529, of the right of visit, he says:—

"Every Mason who is a *working brother*, that is to say, who is a subscribing member of a Lodge, has a right to visit any other Lodge as often as it may suit his convenience or pleasure.

"This right is guaranteed to every Mason by the most ancient regulations. In the 'Ancient Charges at the constitution of a Lodge,' contained in a MS. of the Lodge of Antiquity in London, it is directed, 'That every Mason receive and cherish strange fellowes when they come over the countrie, and sett them on worke, if they will worke, as the manner is; that is to say, if the Mason have any mould stone in his place, he shall give him a mould stone, and sett him on worke; and if he have none, the Mason shall refresh him with money unto the next Lodge.'

"This regulation is explicit. It not only infers the right of visit, but it declares that the strange brother shall be welcomed.

It refers, however, only to the case of 'strange fellowes,' whom we now denominate transient brethren. But in the case of brethren who reside in the place where the Lodge is situated, to which they demand admittance, other and subsequent regulations have been created. In this case it seems to be necessary that the visiting brother shall be a member of some other Lodge. This doctrine is expressed in the following sections of the Constitution of the Grand Lodge of England: 'A brother, who is not a subscribing member to some Lodge, shall not be permitted to visit any one Lodge in the town or place where he resides, more than once during his secession from the Craft,' p. 80.

"A non-subscribing brother is permitted to visit each Lodge once, because it is supposed that this visit is made for the purpose of enabling him to make a selection of the one in which he may prefer working. But afterwards he is excluded, in order to discountenance those brethren who wish to continue members of the order, and to partake of its benefits, without contributing to its support.

"Another regulation on this subject is, that no visitor can be admitted into a Lodge, unless he is personally vouched for by a brother present, or has submitted to a due examination.

"A fourth regulation, and one that has lately given occasion to considerable discussion, is, that a strange brother shall furnish the Lodge he desires to visit, with a certificate of his good standing in the Order. The regulation requiring certificates, has been said by some to be an innovation. That it is not so, but, on the contrary, was in force at an early period, will appear from the following extract, from the 'Regulations made in General Assembly, Dec. 27, 1663,' under the Grand Mastership of the Earl of St. Albans: '3. That no person hereafter who shall be accepted a Freemason, shall be admitted into any Lodge or assembly, until he has brought a certificate of the time and place of his acceptance, from the Lodge that accepted him, unto the Master of that limit or division where such a Lodge is kept.' This regulation has since been reiterated on several occasions; by the Grand Lodge of England, in 1772, and at subsequent periods by several of the Grand Lodges of this and other countries.

"The right of visit is, therefore, regulated by the following principles: Transient brethren may visit Lodges, provided they prove themselves qualified by a voucher or by examination, and by the possession of a certificate; and resident brethren after the first visit, only while they are contributing members to the Order."

Now we remark, that notwithstanding the arguments of our cotemporaries, there *may* be cases in which a Lodge, or rather

the W. Master, would be justified in refusing admission to a visiting brother, although he may be a sojourner, and in good standing in his own Lodge.

No member of another Lodge, or non-affiliated Mason, has a right to visit a Lodge, if any member of that Lodge, who is then present, shall object to it. The reasons for this we hardly need stop to give ; they must be obvious to every Mason who has at all studied the nature of our organization. If the visitor has wronged a member of the Lodge, or if the member honestly conceive he has, or if from any other cause he entertain feelings towards the brother who would visit, that forbid his fraternizing with him, he has a *right* to object to his admission. The *member* is present in that Lodge by virtue of his membership ; and if the two cannot, as brethren, or will not, sit in the Lodge together, the member cannot be compelled to fraternize with the other against his will. His remedy is to object to his admission, and the W. Master is bound, in courtesy, to respect that objection, and refuse admission to the visitor. We are speaking now, let it be understood, of abstract rights. The one is in the Lodge by right of his membership ; the other would come there, if by *courtesy* the W. Master will grant him permission. The former has a prior right to admission ; and, when in, he can object to any one not a member, if there are such feelings between them as to forbid their fraternizing.

The general doctrine we conceive to have been as our respected brethren have decided : but that doctrine may be subject to modification ; and circumstances growing out of the progress of the age, or the conditions of society, or the altered relations of Masonry to society, may *require* a modification of the rule. That the rule was not a landmark in Masonry, is clear from the fact that it is not clearly and explicitly declared, but left, to some extent, to inference. And then it depends upon several contingencies : he must be a sojourner ; in good standing at home ; and come prepared to present evidence of that good standing. He must be a contributing member of some other Lodge ; for how can he be a *worthy* brother if he is violating one of the foundation principles of the Order ? There must be no objections to his admission on the part of any of the members of that particular Lodge who, we conceive, have a prior and superior right.

To the *second* question we reply, it has been so decided by, we believe, more than one Grand Lodge. This is not the first complaint of this nature we have heard against the Lodges in Washington city. Men who, at home in the West, are deemed unworthy to become Masons, go to Washington to remain a few weeks or months and find no difficulty in being received into the Lodges. It may be they are elected to Congress, and the brethren in Washington suppose that is a sufficient endorsement of their good character; but political parties have become so corrupt that an election to office by either is considered among discerning and respectable people, as detracting from, rather than adding to, a man's reputation. And, if not unworthy before, he will most likely soon lose his character, if he remain long in office. It is time this practice of the Washington Lodges had ceased; and if the good sense of the brethren, and regard for Masonry, will not induce them to refrain, then strong and decided measures should be adopted by the Lodges aggrieved—the one above named is in their power.

To the *third* question, we answer without hesitation, No. Such a power does not reside in any Grand Lodge, unless it is specially provided for in its Constitution—*granted* to it by its subordinates. But we have not room at present for a lengthened reply to this last question. For the present we say No to it; at a future time, if thought necessary, we may give our reasons at length.

[ED. REVIEW.]

BURNS.

BY S. W. IRVIN.

With Burns, religion was rather a matter of feeling than of faith. It never seems to have laid hold on his understanding so deeply as to form his character and control his life. For this, however, he is rather to be pitied than condemned. In the buoyancy of youth we are all creatures of passion rather than of judgment. We are borne onward by the popular tide, and want both cool reflection and maturity of understanding, to see that the popular current is bearing us in the wrong direction. Burns lived in an age, in which to be fashionable, was to be infidel. The choice with him was between the wildest free-thinking, on the one hand, and the most disgusting bigotry and intolerance, on the other. No wonder that the

warm and sensitive, all-conceiving and all-loving soul of Burns should have been filled with contempt and disdain while thinking on the beef-eating bishops and fat priests, with which the Established Church was crowded to overflowing. When he saw religion prostituted into cant and superstition and hypocrisy ; when he saw holy places filled

“ By scoundrels e’en wi’ holy robes,
But hellish spirit”—

men who were willing, in the name of religion, to trample on truth, honor, or merit ; no wonder that it roused his sarcasm :

“ But I got mad at their grimaces ;
Their sighing, canting, grace-proud faces,
Their three-mile prayers and half-mile graces ;
 Their raxen conscience,
Whose greed, revenge, and pride disgraces,
 More than their nonsense.

“ O Pope ! had I thy satire’s darts,
To gie the rascals their deserts,
I’d rip their rotten, hollow hearts,
 And tell aloud
Their juggling hocus pocus arts
 To catch the crowd.

“ They take religion in their mouth,
They talk o’er mercy, grace and truth—
For what ? to gie their malice skouth
 On soome poor wight,
And hunt him down o’er right and ruth
 To ruin straight.

“ God knows I’m not the thing I should be,
Nor am I even the thing I could be,
But twenty times I rather would be
 An Atheist clean,
Than under Gospel colors hid be,
 Just for a screen.”

This was the secret of Burns’ opposition. It was not religion against which he aimed the shafts of his irony, but it was the affectation of religion. He was a warm-hearted, candid, earnest, honest man. His soul was perfectly transparent, and all that he felt was uttered on the subject of religion, as, indeed, on every other subject. No sentence, however, ever dropped from his pen or his tongue in derision of true religion, in either its private or its public advocates. For the true worshipper—

the man who preached as he lived, and lived as he preached, Burns always expressed the profoundest reverence :

“O, Ayr ! my dear, my native ground,
Within thy Presbyterian bound,
A candid, liberal band is found
Of public teachers ;
As men, as Christians too, renowned,
And manly preachers.”

Who can read the following lines, from his *Cotter's Saturday Night*, and believe that Burns was an infidel at heart ?

“Then kneeling down to Heaven's eternal King,
The saint, the father, and the husband prays ;
Hope 'springs exultant on triumphant wing,'
That thus they all shall meet in future days,
There ever bask in uncreated rays ;
No more to sigh or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear ;
While circling time moves round in an eternal sphere.

“Compared with this, how poor religion's pride,
In all the pomp of method and of art,
When men display to congregations wide,
Devotion's every grace, except the heart !
The power, incensed, the pageant will desert,
The pompous strain, the sacerdotal stole ;
But haply, in some cottage far apart,
May hear, well pleased, the language of the soul ;
And in His Book of Life the inmates poor enrol.

“Then homeward all take off their several way ;
The youngling cottagers retire to rest ;
The parent pair their *secret homage* pay,
And proffer up to Heaven the warm request,
That he who stills the raven's clamorous nest,
And decks the lily fair in flowery pride,
Would, in the way His wisdom sees the best,
For them and for their little ones provide ;
But chiefly, in their hearts with grace divine preside.

“From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad ;
Princes and lords are but the breath of kings,
“An honest man's the noblest work of God :”
And, *certainly*, in fair virtue's heavenly road,
The cottage leaves the palace far behind ;
What is a lordling's pomp ? a cumbrous load,
Disguising of the wretch of human kind,
Studied in arts of hell, in wickedness refined !

"O, Scotia ! my dear, my native soil !
 For whom my warmest wish to heaven is sent ;
 Long may thy hardy sons of rustic toil
 Be blest with health, and peace, and sweet content ;
 And, O ! may heaven their simple lives prevent
 From luxury's contagion, weak and vile ;
 Then, howe'er crowns and coronets be rent,
 A virtuous populace may rise the while,
 And stand, a wall of fire, around their much-loved isle.

"O, Thou ! who poured the patriotic tide
 That streamed through Wallace's undaunted heart,
 Who nobly dared to stem tyrannic pride,
 Or nobly die, the second glorious part,
 (The patriot's God, peculiarly thou art—
 His friend, inspirer, guardian, and reward,)
 O, never ! never ! Scotia's realm desert,
 But still the patriot, and the patriot bard,
 In bright succession raise—her ornament and guard."

There never was a true poet who was not constitutionally religious. Whether his faith be orthodox or heterodox, he must have faith. Whether his devotion be offered at the shrine of the true or a false God, he must be a man of devotion, or he cannot be a poet. And, however wavering and unsettled—however wild and unphilosophic the faith of Burns may have been, yet, in his inmost self—his heart of hearts—he was a true worshipper:—

"I saw thy pulse's maddening play,
 Would send thee passion's devious way,
 Misled by fancy's meteor ray—
 By passion driven ;
 But yet the light that led astray
 Was light from Heaven."

Putting the passive for the active agent, this thought is correct. Those wild emotions and maddening passions, that so often led him astray, had he lived to become old and gray-headed, would have made him a spiritually-minded and adoring believer. How else shall we account for the fact, that in every solemn hour, when we know that he was honest with himself, he was either pious, devotional, or penitent. No one who can comprehend the poetic faculty, will doubt the sincerity or deep earnestness of the lines left in the house of his Rev. friend. Their deep pathos and charming simplicity, is indication enough that they came from the heart:

"O, Thou dread Power ! who reignst above,
 I know thou wilt me hear,
 When, for this scene of peace and love,
 I make my prayer sincere :

- “ The hoary sire, the mortal stroke,
 Long, long, be pleased to spare ;
 To bless his little filial flock,
 And show what good men are.
- “ She who her lovely offspring eyes,
 With tender hopes and fears,
*O, bless her with a mother's joys !
 But spare a mother's tears.*
- “ Their hope, their stay, their darling youth,
 In manhood's dawning blush,
 Bless him, thou God of love and truth,
 Up to a parent's wish !
- “ The beauteous, seraph sister band,
 With earnest tears I pray ;
 Thou knowest the snares on every hand,
 Guide thou their steps away !
- “ When, soon or late, they reach that coast,
 O'er life's rough ocean driven,
 May they rejoice, no wanderer lost,
 A family in heaven.”

Equally sincere, and yet more deeply in earnest, were some of his petitions for himself. It was in the hour of violent anguish, when misfortune had shivered his heart-strings, and buried all his hopes, until he longed for death to release him from his sorrows, that he wrote the following :

- “ O, thou Great Being ! what thou art
 Surpasses me to know ;
 Yet sure I am, that known to thee
 Are all thy works below.
- “ Thy creature here before thee stands,
 All wretched and distressed ;
 Yet sure those ills that wring my soul,
 Obey thy high behest.
- “ Sure thou, Almighty, canst not act
 From cruelty or wrath !
 O, free my weary eyes from tears,
Or close them fast in death.
- “ But if I must afflicted be,
 To suit some wise design,
*Then man my soul with firm resolves,
 To bear and not repine.”*

There was no affectation in the sentiment contained in his inimitable lines to his youthful friend :

“ An Atheist's laugh 's a poor exchange
For Deity offended.”

He had himself faced death, when he was not prepared to die ; and he knew what it was to approach an offended God with a guilty conscience.

“ Why am I loth to leave this earthly scene,
Have I so found it full of pleasing charms ?
Some drops of joy, with draughts of ill between—
Some gleams of sunshine, 'mid renewing storms.
Is it departing pangs my soul alarms,
Or death's unlovely, dreary, dark abode ?
For guilt, for guilt, my terrors are in arms ;
I tremble to approach an angry God,
And justly smart beneath his sin-avenging rod.

“ Fain would I say, ‘ Forgive my foul offence ;’
Fain promise never more to disobey ;
But should my Author health again dispense,
Again I might desert fair virtue's way—
Again in folly's path might go astray ;
Again exalt the brute and sink the man ;
Then how should I for heavenly mercy pray,
Who act so counter heavenly mercy's plan,
Who sin so oft have mourned, yet to temptation ran ?

“ O thou, great Governor of all below !
If I may dare a lifted eye to thee,
Thy nod can make the tempest cease to blow,
Or still the tumult of the raging sea ;
With that controlling power assist even me,
Those headlong furious passions to confine ;
For all unfit I feel my powers to be,
To rule their torrent in th' allowed line ;
O, aid me with thy help, Omnipotence Divine !”

It was under the same solemn circumstances that he put up the following prayer :

“ O thou unknown, Almighty cause
Of all my hope and fear !
In whose dread presence, ere an hour,
Perhaps I must appear ;

“ If I have wandered in those paths
Of life I ought to shun,
As something loudly in my breast
Remonstrates I have done ;

"Thou know'st that thou hast formed me
 With passions wild and strong,
 And list'ning to their witching voice,
 Has often led me wrong.

"Where human weakness has come short,
 Or frailty stept aside,
 Do thou, *All Good!* for such thou art,
 In shades of darkness hide.

"Where with *intention* I have erred,
 No other plea I have,
 But, *Thou art good*, and goodness still,
 Delighteth to forgive."

These extracts not only show the deeper thoughts, and more honest convictions of Burns, but they illustrate an important chapter in human history. Many are thoughtless and unheeding, in health and prosperity, but none are thoughtless and unheeding in the hour of anguish or violent sorrow; many are unbelievers when the thought of death is far in the distance, but let them stand face to face with the grim monster, and all unbelief is gone, and the infidel spirit stands trembling, as if in the presence of its Maker. Reader, let these thoughts serve as silent monitors, that say, in still, small voices, "Be ye also ready, for ye know not the day nor the hour."

"We know nothing," says Burns in a letter to a friend, "or next to nothing of the structure of our souls; so we cannot account for those seeming caprices in them, that one should be particularly pleased with this, or struck with that, which, on minds of a different caste, makes no impression. I have some favorite flowers in spring, among which are the mountain daisy, the harebell, the foxglove, the wild brier-rose, the budding birch, and the hoary hawthorn, that I view and hang over with particular delight. I never hear the loud, solitary whistle of a curlew, in a summer noon, or the wild mixing cadence of a troop of gray plover, in an autumnal morning, without feeling an elevation of soul like the enthusiasm of devotion or poetry. Tell me, my dear friend, to what can this be owing? Are we a piece of machinery, which, like the Æolian harp, passive, takes the impression of the passing accident; or do these workings argue something within us above the trodden clod? I own myself partial to such proofs of these awful and important realities—a God who made all things—man's immaterial and immortal nature—and a world of weal or woe beyond death and the grave."

The above must suffice to show the religious principles of Burns. Those principles were like the eyesight of him who

saw men as trees walking ; they were dim and shadowy, rather than distinct and clearly defined. But to him, as to all other deep thinkers, God and eternity, together with a " world of weal or woe, beyond death and the grave," were " awful and important *realities*." Happy had he been, if that faith had been a living reality, so that he could have said, in the true Christian sense, " Lord, I believe ; help Thou mine unbelief."—*Parlor Magazine*.

MEMBERSHIP IMPERATIVE.

BRO. MOORE:—I find the Review an excellent medium through which to discuss the principles, laws, customs, and usages of Masonry ; and while it is done in the fraternal spirit of our Order, and with the single object of ascertaining the truth, much good will result from it. Men are liable to error in judgment, and will be while the shadows of a material existence surround us. " Now we see through a glass, darkly ;" but when the unclouded light of a world " where no night is," and no obscure mediums prevent the perfect development of truth, shall break upon our immortal vision, then shall we be able to appreciate truth in its beauty and perfection. Until then, we must be guided by the lights we have, and be directed and governed by reason, history, and example. " What is truth ?" was asked by the Roman governor when the great prophet of Israel was before him : in regard to many things affecting the interest and happiness of social life the question may still be asked,—for it is yet unanswered.

In the administration of the laws of Masonry, in the usages and customs of the Craft, and the privileges and duties of the membership, there are questions arising every day that trouble the most acute and far-seeing among us to solve. Yet by a careful reference to history and the language of our written laws, much light may be thrown upon our path-way, and we may be enabled to find a path of *safety*, at least, if we do not find one of entire *certainly*.

These examinations and investigations should be conducted in the spirit of fraternal courtesy. If we differ from our brethren, let us differ—honestly, but kindly. Let there be no dogmatism,—no assumption of superior knowledge ; no offensive

exhibition of "*I know better than thou.*" We are all learners, sitting at the feet of the Past, and waiting for her lessons. Day by day we gain, it may be, a little ; but wisdom and knowledge can only be acquired by patient years of toil and study. For nearly twenty years the writer has been a close student of Masonry, yet he feels as though he had just entered the porch that leads to the glorious Temple. He is still a student—and expects to be : he forms his opinions after careful and patient investigation ; yet those opinions *may* be erroneous—he would not dogmatically press them upon the acceptance of his brethren. If, upon examination, however, they are found to be based upon reason, and the light of history shines approvingly around them, let them be received : but absolute certainty is rarely reached by fallible men wandering amid the uncertainties of these mortal shores.

I have made the above remarks, Bro. Moore, in view of the late decision of our M. W. Grand Master in relation to non-affiliated Masons, and the reply thereto in your last No. by "*Libertas.*" The question involved in this investigation is, *What is truth?* It is not whether the opinion of the one or the other is the correct one—not whether A. or B. shall triumph ; for nothing personal can possibly creep into the question. Besides, the decision of the Grand Master is the law until the Grand Lodge modifies or sets it aside, and the writer presumes that every good Mason will render a prompt and cheerful obedience to the law. But the article signed "*Libertas*" contained some assertions as to what the law is, which I deem to be unsupported by the written code, as explained by itself or by the men of the olden time. I say *some* assertions ; I shall beg permission to notice *one* of them at the present time.

"*Libertas*" says—"the decision (of the Grand Master) is predicated on the expression in the Ancient Constitutions, that 'every brother ought to belong to some regular Lodge.' After quoting this, the Grand Master adds, 'this rule lies at the very foundation of Masonry. A Mason who does not connect himself to some Lodge, and continue such connection, is in open violation of a masonic duty.' Admit all this, yet it will not warrant the conclusion drawn by the Grand Master. The rule which he quotes does not require or enjoin it on Masons to become members of a Lodge ; it merely recommends them

to do so, yet leaves it optional with them to comply or not." The last sentence is what I wish particularly to call attention to. It is the basis of the whole argument; for all the conclusions "Libertas" has drawn are founded upon the assumption that the rule "merely recommends" them to "become members of a Lodge." If that rule is imperative, then the whole force of the article of "Libertas" amounts to nothing, and his conclusions fall to the ground.

I may be in error, but I always supposed *that* rule to be as much obligatory upon the Craft as any other rule or regulation in that venerable code. Let us look at the language used, explain it by other expressions in the Constitutions, and see what a reasonable construction will do with it.

The language quoted by "Libertas" is not in the Constitutions of Masonry, as compiled by Anderson, and approved by the Grand Lodge of England in 1722, an original copy of which is now before me; but it is in what is called "THE CHARGES OF A FREEMASON," commonly denominated the "Ancient Charges." They are prefixed to Anderson's Constitutions as a declaration of *Cardinal Principles*. They are not designed as *rules*, directing what Masons shall do; but declaratory of great elementary principles on which the Order is founded, and which give vitality to the constitution and laws. For instance; these charges say, if a Mason "rightly understand the Art, he will never be a stupid Atheist, nor an irreligious Libertine." Now this is declaratory of what the creed of a Mason is, in relation to the existence of a God and the requisitions of his moral law. It does not, in technical language, forbid Atheism, but it says that no rightly instructed Mason will be an Atheist: and on this declaration of principle, Masonry has acted and taken measures to prevent an Atheist from becoming a Mason; and providing for his expulsion should he unfortunately afterwards become one.

Now precisely so it is in reference to the duty in question. The "Old Charges," embodying a great principle, say, in relation to Lodges, "every Brother ought to belong to one:" and the CONSTITUTIONS of Masonry provide for an obedience to this principle; or, rather, a law is formed, *resting for authority on that principle*, which compels obedience. Let us see what that law is. The eighth "General Regulation" is as follows: "No set

or number of brethren shall withdraw or separate themselves from the Lodge in which they were made brethren, or were afterwards admitted members, *unless* the Lodge becomes too numerous; nor even then, without a Dispensation from the Grand Master or his Deputy: and when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous consent of that other Lodge to which they go (*as above regulated*) or else they must obtain the Grand Master's warrant to join in forming a new Lodge."

Now, Bro. Moore, I conceive the *imperative* character of the rule is fully justified. "Libertas" has overlooked the constitutional law—the rule itself—entirely: he mistook the declaration of a principle for an express rule of action. The principle says, *every* brother *ought* to belong to a Lodge; the law says he *shall*—"no brethren *shall* withdraw from the Lodge—unless it becomes too numerous; *nor even then*, without a Dispensation." If this language is not imperative I should like to know what is. But it does not stop here. After saying he shall not withdraw without the Grand Master's consent, or that of the Deputy, the rule goes on to say that he "*must immediately* join" some other Lodge, or *must* obtain the Grand Master's consent to join with others to form a new Lodge. Now if my good brother "Libertas" will calmly read the law—the constitutional law—mark its imperious language, and forget that he has uttered a contrary opinion, he will be convinced that the duty of belonging to a Lodge is emphatic and obligatory,—as plain and positive as language can make it.

There are several other matters in the communication of "Libertas" which I should like to refer to, but must forbear at present. There is one thing, however, which I can but regret, and that is the *practice* of calling in question the law as it is laid down by the Grand Master. I fear it may tend to weaken the confidence of the Craft in the decisions of their constitutional head. *His* construction of the law is binding upon the Craft within his jurisdiction, until the Grand Lodge shall reverse it, and it is to be hoped that every good Mason will acquiesce in such decisions. From a careful examination of the laws and usages of Masonry, I am fully satisfied of the soundness and correctness of the Grand Master's opinion in

this case, and ardently hope he may succeed in his efforts in inducing every good Mason to be a member of some Lodge—or other Masonic body.

LEVEL.

CHILDHOOD'S HAPPY DAYS.

BY MRS. A. L. RUTER DUFOUR.

The following beautiful song, by Mrs. Dufour, has been set to music by Prof. Nourse, and published by W. C. Peters & Sons, of this city. We publish it by permission.—[Ed. REVIEW.]

I'm thinking of the days, mother,
Of childhood's happy days,
When all the world seemed gay and bright,
And full of gladsome lays.
I'm thinking of that joyous time,
When, sitting by your side,
You sweetly smiled and blessed your child,
With all a parent's pride.

Those days were very bright, mother,
And now they seem to me
Like fair, enchanted isles, afar
Within a desert sea :
For then my heart had known no care,
My eyes had wept no tears,
Nor had a cloud passed o'er my brow,
Through all my blissful years.

Oh, I remember well, mother,
In twilight's gentle hour,
How soft the summer breezes were,
Within our garden bower,
And how, when bright stars beamed so soft,
From th' deep blue vault at ev'n,
With glowing cheek you'd sweetly speak
Of our bright home in heaven.

REGISTER.

NAPOLÉON R. A. CHAPTER, No. 51, Napoleon, Ky.—M. J. Williams, H. P.; J. McMillion, K.; George McCandles, S.; J. R. Shipp, C. H.; T. M. Lillard, P. S.; B. F. Turley, R. A. C.; W. Turley, Sec'y. Stated meetings, third Saturday in each month.

NAPOLÉON LODGE, No. 216.—Thos. M. Lillard, W. M.; B. F. Turley, S. W.; W. C. Bagby, J. W.; M. J. Williams, Sec. Stated meetings, first Saturday in each month.

MARRIED.

In Dayton, Ohio, on the 25th January last, by Rev. Bro. D. R. Biddlecom, Bro. DANIEL SHULL and Miss ANGELINE RIPLEY.

We proffer our hearty congratulations to Bro. Shull and his young bride. May they live long and be happy, and then—live forever.

OBITUARIES.

DIED, in Phillips county, Ark., on the first day of October last, Bro. R. J. THORNTON, a member of Lafayette Lodge, No. 16, at Helena, Ark.

DIED, at his residence in Gallatin county, Ky., on the 21st December last, Comp. GEORGE SLEET, a member of Napoleon Chapter, No. 51.

EXPULSION.

DR. HENRY L. TERRILL, was on the 13th of January, 1854, expelled from all the rights and privileges of Masonry, by Golden Rule Lodge, No. 16, Knightstown, Indiana.

OUR FAMILY CIRCLE.

THE CRAFT IN NEW ALBANY, MISS.—*Joseph Warren Lodge, No. 71.*—C. T. Bond, W. M.; W. D. Robbins, S. W.; R. J. Turner, J. W.; J. A. Hurm, Sec'y.; B. Foster, Tr.

New Albany Chapter, No. — W. D. Robbins, H. P.; T. C. Williamson, Kt.; J. F. Graham, S.; C. T. Bond, C. H.; C. G. Mitchell, P. S.; B. R. Webb, R. A. C.; B. Foster, Tr.; J. A. Hurm, Sec'y.

Judging from the number of subscribers we have in New Albany and vicinity, we should pronounce it decidedly a masonic region. A fine spirit seems to prevail among them, and a determination to work understandingly that they may work well. Prosperity attend them.

EWINGTON, ILLS.—A new Lodge has recently been organized in this place, under the most favorable circumstances. The present officers are—J. M. Long, W. M.; G. Wright, S. W.; J. M. Crocker, J. W.; E. Philbrook, Sec'y.; M. Wright, Tr.; E. L. Cunningham, S. D.; J. Healy, J. D., — Wilson, T.

Moral builders, lay a good foundation and build for eternal years. Teach men to love and do good one to another, to observe the moral precepts of the Father, and prepare for the final approval of the Grand Master of all.

SPRINGFIELD, OHIO.—We are pleased to learn that both Lodge and Chapter in this beautiful and growing young city, have as much work as they can do, and that the members are all united in the great enterprise,—striving with a generous rivalry to see “who can best work and best agree.” So may it always continue; indeed so it *will* always be where the members are sufficiently interested in the cause to patronize the Review as liberally as they do at Springfield. We have a *host* of warm hearted, constant, paying subscribers there. They *STUDY* Masonry, and daily discover new attractions in it. They do not grumble at paying two dollars a year for a substantial Magazine devoted exclusively to the interests of the Craft. The blessings of Him who appeared in the burning bush, attend upon the Craft in Springfield.

BRO. HUGHS, of Mt. Sterling, Ohio, has our warmest sympathy in his affliction. In the death of his interesting daughter he lost a treasure of inestimable value; but another has been added to the “number before the throne.” How should we remember that these dispensations though afflictive, are for our good.

“For *us* they sicken, and for *us* they die.”

ST. JOHN'S DAY.—Bolivar Lodge, No. 82, at Eaton, Ohio, intend to “celebrate the approaching Anniversary of St. John the Baptist, by a public dedication of their new Masonic Hall;” and we will venture to say it will be a time of great interest. Eaton can be approached from any point by Rail Road, making it easy of access. Bolivar Lodge is an old and influential one, and the members have big souls and abundant enterprise. We hope all the Lodges within fifty miles of Eaton will unite with their brethren of Bolivar this year: let it be *the* masonic festival of the Miami valley. All are cordially invited, the latch string is out, and—*we all intend to be there.*

GRAND LODGE of MISSISSIPPI.—The annual meeting of this body commenced at Natchez on the 16th and closed on the 21st of January, last. We learn that they had a very pleasant and harmonious session. The State has been divided into Districts, and a District Deputy Grand Master appointed in each. The Grand Master has called those D. Deputies to meet together at a certain time and place for the purpose of comparing notes, and agreeing upon a uniform system of work. The following are the officers for present year:

Carnot Posey, M. W. G. M.; I. N. Davis, R. W. D. G. M.; Richard Cooper, G. S. W.; M. S. Ward, G. J. W.; J. M. Pugh, G. C.; Burton Yandell, G. Treas.; W. P. Mellen, G. Sec.; R. S. Roome, G. S. D.; B. L. Owen, G. J. D.; G. G. Noland, G. M.; T. M. Nash, G. S. B.; J. B. Mendenhall, G. P.; George W. Johnson, G. Tyler.

HAVANA, ILLS.—The Lodge at this place, (Havana Lodge, No. 88,) is said to be in a very healthy condition, and actively at work in the good cause. With their present effective list of officers, we can confidently predict for them a brilliant future. The officers are—L. Stearns, W. M.; G. R. Wilson, S. W.; O. H. Wright, J. W.; M. Stiner, Tr.; A. Krebaums, Sec'y.

MILFORD, OHIO.—By invitation we visited Milford on the evening of the 11th of January, to assist the M. E. G. H. Priest, Comp. Stokes, in installing the Officers of the Lodge and Chapter in that place. The Craft, together with a large company of ladies and gentlemen, convened in the M. E. Church, where, after an invocation to "Our Father in heaven," and some exquisite vocal music from a choir led by our old friend, Bro. Hyland, the officers elect of the Lodge and Chapter were installed agreeably to ancient usage. Comp. Stokes, though young in office, and comparatively young in years, takes hold of his duties with a Master's hand. On the present occasion he acquitted himself admirably. This much we *dare* say; more in commendation we would say, but as he will probably see it, we might get a friendly *rap* for our temerity.

We were then addressed by Rev. Bro. Townley, of Franklin, Ohio, who entertained the audience with a most excellent and interesting address on the subject of Masonry. Bro. Townley was listened to with marked attention, and we have no doubt the impression made will be both good and lasting. After another song—"Look aloft"—by the choir, we were dismissed and all retired to their homes, pleased with the exercises of the evening.

The officers of Milford Lodge, No. 54, are—A. F. Queal, W. M.; M. D. Conrad, S. W.; F. M. Gatch, J. W.; and Geo. W. Megrue, Sec'y. We did not get a list of the officers of the Chapter.

REED ENCAMPMENT OF KNIGHTS TEMPLARS, Dayton, Ohio.—It has been the practice for years, in this Encampment, to invite all their members, wherever scattered abroad, to "come home" about the first of January in each year. The Encampment has always been active, and the membership is numerous: several have removed to a distance but still retain their membership in the old Encampment. We happened to be the second who received the Orders in that body,—the lamented, and Rev., W. H. Raper being the first. Bro. Raper having been gathered to his rest, leaves us the eldest,—a position that we highly appreciate.

We regret we cannot oftener meet with the "noble and generous" hearts who crowd the halls of that Encampment. This year, however, we were permitted to be present at the annual re-union. It was a delightful meeting. Several of the older members from a distance, and most of those nearer at hand, were in attendance. The *work* for the evening was to confer the "Red Cross" on a worthy applicant, which was done in a very impressive manner; Bro. John H. Achey, the G. C., officiating in his usual excellent style. After this a *banquet* was served up, and it was really a feast of good things, as well as of reason. The brethren all seemed happy to meet again, and the bonds of fraternal love were greatly strengthened. They are as noble hearted a band as are to be found any where, and the socialities of the evening were in harmony with the members. May we have many such re-unions, without a *vacancy* among our number.

Several articles and notices prepared for this No. have been crowded out by the title page and index.

EDITOR'S DEPARTMENT.

REVIEW OFFICE REMOVED.—We have removed our Office from No. 112 Main street, to No. 117 Walnut street, west side, three doors above Third street. Here we have more room and conveniences than we had before, and both were much needed. We hope our friends will remember our present location, and call on us—they will find us more easily than before. Come and see us brethren.

LOUISVILLE AGENCY.—Our good brother Harrison, of Louisville, Ky., has gone into the Commission and Forwarding Business, No. 42 Wall street, Louisville. See card of Harrison & Kennedy on our cover. It is among the best and most reliable houses in the West, and we bespeak for it an extensive business. Names of subscribers, or money for the Review, can be left with Bro. Harrison.

MASONIC BOOKS.—We shall keep for sale at our Office, 117 Walnut street, a full assortment of Masonic Books, Diplomas of all kinds, and Carpets for Lodges and Chapters. These we shall sell as low as they can be had anywhere. Our friends can order, instructing us how to send, and we will forward without delay. We shall soon publish a catalogue of Masonic Books, &c., with the prices annexed.

THAT PACKAGE.—Bro. Keifer, of Dayton, knowing that butter is high and scarce in this city, and feeling a warm sympathy for us, sent us, per express, a package of the most delicious fresh butter, of the genuine Montgomery county make. Thank you, Charley, may you never want any good thing. It is not often that an editor of this city is permitted to eat such butter as that; but we are fortunate in having a large list of the best friends that could be selected from the ranks of humanity. We say from our heart, God bless them.

We hardly know what is going to turn up,—so many presents coming in of late. We should not be surprised to see a premium cheese come rolling down from the Reserve some of these days, to keep company with the "honey and butter." Well, we submit with patience.

A GOOD EXAMPLE.—We take pleasure in making public a procedure which, if followed by other Lodges, we have no doubt would have a very favorable influence and accomplish much good. Wellington Lodge, No. 127, has provided that every member belonging to it shall have a copy of the Review. They deem this the most efficient method of indoctrinating the members with the spirit of Masonry, and of spreading among them light and information. The old and experienced brethren think this the best plan of complying with the Grand Lodge recommendation concerning Libraries, &c. If each brother take the Review, he will have a Library of his own, and one that will be constantly increasing. We feel confident that Wellington Lodge will experience a substantial and invaluable benefit from this procedure. We intend to enquire at the close of the year, as to results, and we have no doubt they will be favorable. We tender our hearty acknowledgments to the brethren of that Lodge for their kindness and patronage.

GUNDRY'S COMMERCIAL WRITING FLUID.—We have before spoken of this incomparable writing fluid; and now, after having used it a longer time, we will add that we are better pleased with it the longer we use it. The ease with which it flows from the pen, its beautiful and enduring color and freedom from mould, all conspire to make it equal, if not superior, to any writing fluid we have ever used. We have used no other for a long while, and shall not so long as we can procure Mr. Gundry's. We pen these remarks in sheer justice to his invaluable invention.

DENTISTRY.—Those needing the assistance of a Dentist are referred to the card of our good friend and Bro. Dr. Knowlton, on our cover. No man has a higher reputation in his profession than Dr. Knowlton; and if any of our friends wish to enjoy the luxury of having teeth extracted or inserted with as little pain as possible, and to have work that will be pleasant and durable, let them call on Dr. Knowlton.

